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INSTRUCTIVE COMMUNICATIONS

FROM

SPIRIT LIFE.

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WRITTEN THROUGH THE MEDIUMSHIP OF

MRS. S. E. PARK,

BY THE INSTRUMENTALITY OF HER SPIRIT HUSBAND,

WHO DEPARTED THIS LIFE IN 1863.

BOSTON:
WILLIAM WHITE AND COMPANY,
BANNER OF LIGHT OFFICE,
158 WASHINGTON STREET.
NEW YORK: BRANCH OFFICE, 544 BROADWAY.
1869.

8241

95874
Odd. by exch.
July 31. 1869.

Entered, according to Act of Congress, in the year 1868, by
MRS. S. E. PARK,
In the Clerk's Office of the District Court of the District of Massachusetts.

William White & Co., Stereotypers and Printers, Boston.

PREFACE.

In giving this book a preface, it becomes my duty to ascribe merit to the intelligence communicating through my organism. In appealing to the public for appreciation of the work, it is due me to say that I have given to you, as the controlling intelligence dictated from time to time when opportunity offered, such thoughts as were deemed necessary for public benefit, to be perused by those who felt an interest in spiritual teachings. They glow with inspiration, which to me is a boon of great price lavished upon one who is but a humble instrument in the hands of spirits.

I am aware that the precepts here taught are not in accordance with Bible teachings as viewed by a large majority of the community; but the efforts of my spirit-teachers will none the less merit approbation from a large number of reading and thinking minds, who will weigh the subjects carefully, and give this treatise a place in their category of educational ideas close to the precepts found in that sacred book.

The tendency of mankind to attach undue importance to hereditary ideas needs to be intercepted; and such has been the design of these teachings.

There has been of late a growing desire to know more of truth concerning the future than is presented through the channel of ancient inspiration; and to meet the demands of such, and give them knowledge without the necessary requirements of interpretation, is another object of the work.

In forming conclusions from any work, it is necessary the mind be kept close to the subject presented, or a distaste may arise in the place of instruction; therefore let the reader peruse these pages with an eye to the future of all mankind, and a sensation of delight will pervade the feelings in the prospect of a future made glorious by our own exertions. And then, again, the assertion that we are to meet our friends with that fulness of joy experienced by one who has been long absent, opens the door to truths heretofore hidden, and bids us partake of joys before unknown.*

But, thanks be to God, these teachings open the door; and we look our future condition cheerfully in the face, exclaiming, "Welcome, death! the guest is ready."

My sympathies and feelings are in accordance with these teachings; and long may I remain an instrument in these spirit-hands, praying for success from no other source but my own efforts, guided and controlled by them! R. P.

* Obscure or indirect teachings have intercepted knowledge, and left us to wonder concerning the future.

INTRODUCTORY REMARKS.

At the age of nineteen, I was married to him who now holds possession of and communicates through my organism. I was born in the State of Vermont, and reared in the lap of affection as the only daughter in a family of four children. Since my marriage, but one birth has occurred, — that of a son possessing strong masculine propensities, of which I for the last four years have been the only guide; and with watchfulness have I guarded his young footsteps, and maintained the integrity of my trust.

Not until recently have I had the least thought of being brought before the public; but, as kind Providence has bestowed upon me powers which spirits can make use of to convey instruction, I quietly resign myself to their will, hoping the time not far distant when my sphere of usefulness may be enlarged, and my influence through them be brought to bear upon the understanding in a more tangible form.

The unsociable qualities of my nature render society inadmissible; preferring to remain alone with the dictation of some writer, or to the silent meditation of my own thoughts. Such is my cast in the mould of organization. Although having a husband whose affections reached to the depths of his nature, yet have I always maintained that peculiarity.

Since his departure, this has come home with a degree of conviction, increasing my desire for retirement, and leaving me alone with his society, by which I feel I shall be guided through life; and, when permitted to join him upon the other side, my joy will be unspeakable. The months which have sped by since his

departure seem like years; and thus will the time continue to grow longer until permitted to lay aside the mortal coil, and join him who is waiting with a glow of happiness upon his brow at the thought of again being united to one who was chosen and made one with himself during earth-life. Such are his words; and deep in my heart do they penetrate, disarming death of its sting, and planting a feeling of delight in its stead. Who does not feel pleasure at the expectation of meeting a loved father and mother after an absence of years? and such have I there to add to my joys.

Oh! is it not a happy thought, well worthy silent reflection, when we contemplate this union of friends, and think that they are hovering in our midst with the same love they were wont to bestow? and, when an opportunity presents, how ready are they to manifest it as of old! The affection we have for each other is the germ, or vitality, of association: divest us of this, and we become like a dry sprout, only to be used mechanically.

But I wish to dwell more at length upon the subject of our friends. Many an hour in childhood have I listened to the teachings of those who were ordained to the ministry, — their description of hell, and the separation of father, mother, brother, and sister, a part doomed to endless misery. Oh, what descriptions these were! so full of horror, and void of the true feeling meted to us daily from God by the hand of Nature! It created a desire in me to be with those I loved, even though it were in hell. My happiness would be more complete with those whom I knew than with one who was represented as being good, and loving humanity, and, at the same time, separating his children one from another in so unfeeling a manner, because poor human nature was weak, and had not strength to overcome temptation, and for which he was pleased to inflict punishment forever. This train of teaching I have, however, overcome, and thanks to Spiritualism for it. It has taught me a more beautiful philosophy, upon which I rely with a calm sense of a sure transportation to my spirit-friends.

Progression, forsooth, marks their course, and where they are let me go; and is not this the sentiment of every heart that has lost companion, parent, or child?

If my child should be spared to the age of maturity, which he is fast approaching, his instruction from me will be none other than this; and, should his course be a downward one, I shall have no regrets in neglecting to instil into his mind such ideas as I received from sabbath school, leading in after-years to much reflection upon the picture presented, — that our acts were hastening us on to a perdition from whence there was *no restoration.*

In viewing the diversity of mankind, I have often illustrated it under the figure of a plant producing fruit, while another of the same kind is but just putting forth the leaves, and, perchance, another still has not commenced budding; but *time* shows one to possess the capacity for production as much as the other.

So is it with the faculties manifested in every grade of intellect, from the cultivated down to the ignorant. Then, as we are the children of one family, where is the supremacy?

But I have already made this epistle too long, and, in closing, would say that my spirit-intelligence thought proper for me to give the reader an introduction to the medium through which he communicates.

R. P.

FROM THE CONTROLLING SPIRIT.

CLEARLY and distinctly do we, as spirits, define our position. Roaming through the dominion of intellect, picking up the dross of conversation, and carrying it to the community at large, is not our sphere of usefulness. *Higher attainments* await the progressive spirit.

Our mission is to give such instructions as we have been able to glean from our surroundings, and in all truthfulness and candor present them for your perusal. Do not, then, fastidiously pass by instructions given through the instrumentality of such motives. We ask not that these pages be believed until reason has divested you of prejudice arising from the idea that they came from spirits. Reader, take these pages, and peruse them with care, and do not indorse one idea unless it commends itself to your reason and judgment. We hold *reason* as the highest gift to man; therefore the design of these pages is lost if they fail to awaken that one faculty.

The failure produced by many writers is in the exclusion of reason, with the effect of condemning the work. This is not our design.

The individual who reads this book, and lays it aside, either indorsing or condemning, without candidly reasoning upon every idea advanced, is by no means the recipient of good from our pen. Let us, therefore, warn such as are disposed to criticise or indorse, that they beware how they tread upon ground that has not a firm foundation.

S. E. P.

DECLARATION.

HARBINGERS of peace reign within your midst, unseen, unheard, but felt by the beating of a purer pulsation imparting its spiritual influence to the community in general. Love is their motto, and such do they seek to impart.

The busy man of earth may think himself alone; but not so. Spirits often watch their earthly friends in their employment, many times producing impressions which result in reversing their original designs.

Spirits are mortals to a certain degree. Their desires remaining here bring them where they enjoy that which you enjoy, and also share your sorrows. The tenderest emotions, and deep, heartfelt interest, are called forth from spirits toward their friends, extending thence to all humanity. Spirits are ye upon earth, and we feel to associate with such; being once of your number. The heavens present not such number of stars as equal the spirits daily in your midst; each having friends to visit, and an interest in their elevating pursuits, natural to the affections of the human heart. And how natural to suppose they should congregate with you! Therefore, ye men of earth, count no more upon being alone, not surrounded, not aided, by spirit-agency; for all have some upon this side who still retain the ties of friendly attachment.

Relying upon that goodness lurking in every breast for a more close connection between earth-inhabitants and the spirit-world, we present to you our mode of life in contrast with former education, and from thence pass to promiscuous pieces indiscriminately arranged to suit the author's convenience.

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INSTRUCTIVE COMMUNICATIONS.

SPIRIT-LIFE.

THE mode of spirit-life differs materially and in many essential points from life in the form. When one steps from earth to the spirit-world, all connected with their sphere of usefulness is changed to occupation of the mind. This to many, and I might say to most minds, is not what they are prepared to meet.

The variety of minds thrown, as it were, upon their own resources for employment often suffer more unhappiness than from any other one feature in spirit-life.

The necessity, during earthly existence, for cultivating some usefulness involving particularly action of the mind, is one of the greatest benefits, and will contribute more to immediate happiness in spirit-life than any other qualification.

Spirits often linger around their home-scenes because they know not what else to do. They are *fitted* for no other scenes, therefore are prepared to enjoy nothing beyond. The labor assigned to many spirits is assisting such ones, and choosing something for them. If this could be better understood, and fully appreciated, many would commence their sphere of usefulness immediately; whereas now they

remain inactive, undecided, placing them in a condition more replete with unhappiness than earth-life presents.

All spirits *must* have employment, not only that which will conduce to their own happiness, but also will shed its rays of instruction upon other spirits: if not, then they are retrograding, and becoming of no use to themselves or others.

This is not what a *progressive* spirit desires. The inclination of the spirit must be for good, else it does not obtain it. We are differently situated in that respect from our earth associates. There, by the aid of friends, we can be raised from one condition to another, seemingly without effort of our own; but not so with us. We must have decided firmness, founded upon a desire for elevation, prompted by acts towards other spirits resulting in their good. If this is not cherished, the spirit soon finds that the laws governing spirit cause it to gravitate to a plane suited to its capacities. Hence, how necessary and inseparable to the happiness of the spirit is *cultivation of the mind!*

By the mind is the spirit also recognized. Spirits soon discern the development of the freed spirit, whether his mind has been led in a channel suited to his spiritual welfare, or not. He soon finds himself surrounded by those possessing the same grade of intellect as himself. Thus is he drawn by his affinity to that class, because he is prepared to enjoy no other: such has been his early life, and such are the laws governing mind.

The spirit is also made the recipient of much benefit by entering upon its new labors with a mind free to the conviction of error, willing to lay aside preconceived ideas, and grasp the truth. Erroneous ideas are the source of much annoyance and unhappiness to the spirit. Early education

has framed that for the mind which creates disappointment, and often disheartens the spirit when it does not find all that it anticipated. Habits in earth-life should be cherished, while keeping the mind open to the conviction of error, ever ready to investigate, searching for truth; which leads you step by step to lay aside erroneous ideas for those in advance: this prepares you to meet conditions here.

Often does the spirit search diligently for that which he expected was in store for him; thus keeping him upon the plane of his anticipations. Others become indifferent from the fact of their disappointment; in others it creates unhappiness, from the knowledge that they were so decided in their course as to thrust out light, which would otherwise have shone in upon their mental perceptions.

Conditions vary the occupation of spirits from usefulness to absolute idleness. This, also, depends upon the culture of the mind while sojourning in earth-life. Such habits as we engender there follow us here; and, if they are not of the character we wish always to retain, they must be cast off or laid aside for a better understanding of spirit-life.

The mode of spirit communication is by far preferable to that upon the earth. No disguise can be indulged or practised; but every thought is a word understood, plain as your conception can receive it. This unmasks the many secret vices and feelings indulged in while the fleshy form is used for concealment. No disguise is necessary; for each and every spirit, if they carry forth the laws of progression, do it with as great a desire of good for other spirits as for themselves. Whatever the spirit earnestly desires, and makes an effort to obtain, is at his command, accompanied with a full satisfaction.

The word SPIRIT often loses its meaning or significance

by being applied to none but dwellers of eternity. Every individual is a spirit. We are simply divested of the flesh, while you still remain encumbered: that is all the difference as applied to the spirit. Laws govern both, in harmony with each other. Spirit-life is but a continuation of mundane-life; the mind or spirit is the same; no change is produced by its leaving the body; and it remains the same, until, by our own exertions, advancement commences. Progression is written upon all; and *progression* is the duty of every spirit, obtained through as many and various channels as there are spirits: diversity marks its course, making each and every one a separate individuality. How diversified is Nature! and Nature is but the emblem of man through the work of one Maker of all.

The divinity in man is most accessible to the higher, or to that part of the Creator designed for him in spirit-life; but all are made participators through their own efforts. Indeed, earth-life is the place designed for its beginning; and the growth to continue as long as the continuance of the spirit, — through eternity. What is lost on earth never can be restored; the spirit keeping just so far short of what it otherwise would have been.

Many spirits return to earth to retrieve the past. Their desires to return and do what they neglected cause them to make the effort with feelings of regret. Their past life looms before their knowledge with the many incidents which might have been turned to good account; they feel the sting of reproach; and conscience bids them make reparation. But, alas! sometimes it is too late: the spirit is not able to control circumstances and conditions sufficient to enable him to return and manifest his desires.

Who has not felt the remorse of conscience, the sting of

reproach, producing feelings of torture, when the object is beyond your power of making amends? Just so is it after death, creating feelings alive to wrong beyond the limits of rectification.

Spirit-life is marked with a diversity bordering on immutability; changing, but never losing sight of that already possessed; always retaining the lower, but at the same time grasping the higher; as fast as we leave one step for the next higher, that becomes the lower; and so we go on through eternity, hand in hand, with all humanity for our school, and the Creator our teacher.

SECTION SECOND.

The occupations of spirits vary according to their tastes, capabilities, and choice.

All are accessible to an equality; no one having the preference. This gives variety, and variety gives individuality, under the law of diversity, each one choosing for himself.

The more one studies nature, the better prepared is he in spirit to investigate natural phenomena connected with not only this but all other worlds.

Science bids the mind investigate; and the same privilege, with a far greater field of observation, lays before the spirit as these worlds bid it welcome to their shores of investigation.

This calls minds of superior desires into action, conscious at every step that they are beholding the works of the great I Am. This class may be termed astronomical investigators of worlds too numerous to mention. This comprises many of our best and most intelligent minds.

Another class are more particularly confined to their own planet; they find there food sufficient to meet the demands of their minds; their researches are guided with a penetration proportioned to their intellect.

As we have before stated, diversity is the mark of labor connected with spirit; therefore we leave this class of mental workers, and pass to those whose occupations approach nearer in resemblance to earth. Their duties devolve more upon each other, making the benefits mutual.

Teachers from the more advanced minds congregate together for the purpose of instructing those below them, or who are less advanced in culture pertaining to spirituality. These form societies, based upon the firm foundation of morality and truth, connected with a high appreciation of elevating teachings, suitable to be imparted as instruction. These co-workers have also small communities under their charge, through whom they seek to impart to all below them the lesson that "all are but parts of one stupendous whole;" making one family, no rulers, but simply teachers or guides in the path of goodness; taking each by the hand, and marching on through the heights of love, pausing upon the threshold of progression, there to refresh the mind with new aspirations for all to enjoy.

Another class we will mention in this connection, so similar, however, that they need hardly to be spoken of in distinction from the former; but they have their peculiar place, and must not be overlooked, particularly teachers chosen from the female departments.

This class reminds us of sisters of charity, so devoted are they to those under their particular charge. Their duties consist in raising the fallen from a state of despair to a sense of their true condition, and the opportunity for im-

provement. Their love and devotedness conquer hatred, subdue obstinacy, and plant in its stead repentance, and a desire to become better; after which many thus elevated become teachers of the same class. Love, obedience, and a desire for truth, are called out and instilled, inspiring confidence, until they allow themselves to be taken by the hand, and guided to a life of usefulness, leading to progression.

Such is the influence that love, purity, and virtue, together with a share of heavenly grace proceeding from a pure source, have over sin and vice, conquering, subduing, and raising to a standard that tends to the possession of many virtues combined. Often spirits become frantic upon the consciousness of a future existence, finding their life and misery did not end in the grave. To the class of teachers just mentioned are these more particularly indebted.

Teachers there are of every grade and class. Whenever there is an opportunity for instilling good, it is always improved, with a strong desire for the benefit of those less instructed in ways leading to progression, which always terminates in happy results.

Spirits as a class are more attached to each other than individuals in the form. Their happiness consists in aiding each other to advance and become better, elevating and raising each one from a state bordering upon insanity to one of understanding; calling out feelings which germinate into a tree of knowledge, goodness, and happiness. This carries every spirit who has the desire over the ground of progression, and lands him upon the shores of heaven, or a happy state of mind.

Spirit-labor is one continual chain; each sphere following in succession, the higher spirits assisting those upon the plane below, and they assisting those still below them; so

that all form the chain, and each plane the links, and love the connection between them all.

It is true there are those here who abound in iniquity; but they, too, have their teachers, and are accessible to moral influences, gradually raising them to a better condition. They, in turn, become teachers, and often the most energetic, enthusiastic devotees, to the class who were once their associates; knowing fully how to sympathize with them.

Opportunities of teaching and imparting are most sought for by many of our most virtuous minds. Many are the students of art, combined with a degree of practical skill, who impart their ideas impressionally to minds accessible upon earth. Could you behold the many spirits who throng your earth, eager to impart their discoveries to mortals, and who happily succeed in finding minds whom they can approach and impress, leaving there the outlines of their design, you would see plainly why some are so fortunate as to make discoveries and inventions which result in great benefit to man.

Nothing is accomplished with you with half that accuracy and perfectness that it is with us. Ideas are matured in spirit-life which have but just commenced an existence with you.

Ascending the plane of progression, there are minds still devoted to the welfare and condition of national interests; manifesting great anxiety in their progress, and the establishment of principles founded upon right, justice, and equality to all.

Their desires while in earth-life established firmness of character, which, being carried into spirit-life, marked out a course leading them to still continue interested and active

for the elevation of the race. They, too, seek opportunities for instructing and impressing the right course to be taken. Many alterations in diplomatic affairs are prompted by them. This may to some seem strange; but, when we understand the laws of mind acting upon and governing mind, it no longer remains an obscure idea, but becomes one of, and takes its place among, the many laws understood and practised by man.

They sweep through your communities with an enthusiasm verging upon an overthrow of wrong and the establishment of right. But, alas! the mind is so clouded by prejudice and worldly aspiration, that their efforts often come far short of the reward in success which is their due. An ever-watchful eye to the past, with a deep penetration into the future, in connection with the power of reading the minds of those whom they desire to know, gives them an opportunity of judging how the good is to be obtained through the establishment or overthrow of principles imbibed, and allowed to govern the people.

Spirit-influence is carried wherever there is an opportunity for its exercise, accompanied with the power of its manifestations.

We will now speak of a class who are engaged in the training of the young. Children are more susceptible to impressions from their teachers than with you; hence that class of teachers are sought for, who will, by their own innate qualities, instil perseverance, integrity, virtue, morality, and love for the good, raising their pupils to an understanding of the means by which to overcome all obstacles in the way of progression.

The spirit-child shows all those propensities for evil here, the same as if allowed to mature on earth: the only differ-

ence is, there being no conditions adapted to the growth and cultivation of wrong, the child is divested of it more readily, and receives teachings which soon become thoroughly rooted, becoming a part of, and, in reality, the child's nature. Purity, love, and confidence grow with the growth of the little spirit, until firm manhood is developed, clothed with the garments of righteousness, made holy by the possession of good, and acting therefrom.

Childhood in spirit-life is looked upon by some as a blessing, or a condition far preferable to remaining in the body. By others it is considered a misfortune to lose that experience which prepares one to judge of and appreciate the supremacy of motives in influencing conduct, — motives which call out of each soul the highest conceptions of right and duty in keeping the mastery of sin and vice, and pursuing the path of goodness.

Reason teaches that it is better one should taste of the sour to test the real sweetness of sweet, than to accept mere words to that effect: the same principle might be applied to the education of every one; each sifting their own character, and, when the dross is separated, being better prepared to judge of merit by experience of the reverse.

So it is with spirit-children; never experiencing evil, they do not fully appreciate the influences attending wrong.

SECTION THIRD.

The intricacies of spirit-life may be said to require peculiar discernment, implying a faculty of research within our own individuality, capable of investigating for ourselves.

The mind, when it once receives an impetus in the direction indicated by its desires for knowledge, is by no means de-

pendent upon others for its understanding, or for whatever it wishes to obtain. When once guided in the right direction, there is that implanted in the nature of every mind which draws it by strong desires to master more and more of God's unlimited store of knowledge, not resting with what it has; but every idea is a stimulus or stepping-stone to something higher. The mind comprehends this, and makes the effort to obtain all within its idea of thought and understanding.

When an idea is presented, at first the spirit longs for some one to explain fully to him the why and wherefore, the ultimate result of so startling, new, and opening source of light. Soon the spirit becomes interested, engaged, and, I might say, enthusiastic, in his pursuits, throwing his whole energy in the direction desired; which soon gives him the satisfaction of seeing the fruits of his own labor making a lasting impression. Spirit-teachers perceive this, and always withhold that which can be called forth and brought to light by our own efforts.

The laws governing spirit-life are such as to cause every mind to search for itself; if not, then it lacks intelligence and progression.

One phase of spirit-life differs essentially from all others. There are a class of spirits abounding in wisdom, who throw influences around the mind by which they lead it forth to new discoveries, stimulating its activity by pictures of attainment almost equal to the sum of all knowledge. They inspire the mind with aspirations far beyond its conceptions, and develop a taste sufficient to produce conviction of the reality of the subjects presented; and then they leave you alone, thrown upon your own resources for further information. This at first is very perplexing, almost causing you to release your efforts; but you soon discover where you

stand. The foretaste given was sufficient to produce a desire too strong to allow you to turn back; and the only way is to search for yourself, and, by so doing, you reap double the reward allowed to be bestowed by the efforts of others.

They are the first to attract the observing, investigating mind upon its entrance to spirit-life, seeking to know to what extent its capacities have been cultivated. Stepping forward, they read and measure the individual capabilities and powers of research, acting upon his mind accordingly; and, before the spirit is aware, he becomes their associate.

They allure him on and on, watching the development of his mind, until he arrives at that point best suited for his mind to investigate and understand; and there they leave him. This course is beneficial in many respects. It not only gives an impetus to the mind in the right direction, but it acts directly upon the right faculties, employing the best means for their education, and, before the spirit is aware of his advancement, elevates him to a position which once he would have thought the mind incapable of reaching. There he stands and gazes at God's works with wonder, beholding at every step ideas more and more sublime, until he is lost in the abyss of thoughts which are but the beginning of wisdom in store for the progressive mind.

This class are what we term seekers for the establishment of pure morality and right principles. They seek an opportunity to graft them upon the mind as soon as the spirit is free from the mortal body. The results obtained by spirits often fall far short of their real design.

But there is more good accomplished in this mode of teaching than words can express.

I might cite instances without number to show the many ways taken by spirit-teachers to call out the mind; but what

I have said is sufficient to show that there are among spirits a diversity of minds, and as many ways of reaching and calling into action that part which will be productive of good. *The great effort, indeed the life, of the spirit, is to have the mind occupied in methods that will bring it in communion with the spiritual, which is the spirit of Him who rules all for their good.*

If the mind can only be brought to bear upon the influence of Christ as a principle given off from the paternal stem, it at once soars above the idea of a personal God, or of the possibility of God being clothed in flesh, or even Christ being a mediator by which we are to come to God. All nature is God speaking more plainly of himself than even Christ, or the words of any man. Spirits, knowing the errors entertained by their fellow-beings, sympathize with them. Having once entertained the same views, and also apprehending their expectations upon entering the spirit-world, and the disappointment sure to follow, they are on the alert for the opportunity of applying balm to their mingled fears and desires in regard to their future condition. They often produce effects which carry the mind over hell into heaven, comparatively speaking. In this connection let me remark, for fear of being misunderstood, that heaven and hell are not localities, but conditions of the mind. Whenever the mind feeds upon that which is satisfactory, there you find peace, which is heaven; and *vice versâ*.

Spirits often linger by the beds of their sick friends, anxious to be the first to welcome them to their new home, and be instrumental in producing the first impressions, so as to make the loved ones feel no fears of hell gaping to receive them, or to expect Jesus to be more to them than other spirits. This is a source of great anxiety to spirits, to know

how these impressions can be made with the best results, and in the most effectual manner of approaching them.

When, by reading their minds, spirits become thoroughly convinced that their friends will meet with no disappointment in their new home, they turn from earth with joy, and commence preparing a home for them. Watchfulness characterizes the spirit; never forgetting the work to be done in preparing the way for others who are living in constant fear of what is termed "death." To us it is a happy transition from the mundane to a higher life.

In conformity with spirit-custom, it becomes necessary that all should conform to regulations promptly met by our own inclination, and not by force. If the spirit is a progressive one, he chooses to be the instrument of propriety in conformity with his being; if not, he falls to a plane suited to his evil inclinations, where no harm is produced but to himself, — there to remain, until, by his own exertions, he shall rise above those conditions, and be in a position to do good by assisting others also to turn from their erring course.

Teachers we have; but there must be a decided effort on the part of the spirit, or all labor for his personal good is lost.

The highest conception of spirit in any form by mortals is but a mere outline of the reality. You have no conception of spirit in connection with labor; hence you are lost when we say to you, "The spirit labors for your good." Because you feel not the touch, see not the form, hear not the voice, you feel alone, not realizing that the loved form which you have laid in the grave is nought but the garment worn out and gone to decay; while at the same time that voice is not hushed, neither has it ceased its words of love and consolation for you. Close by your side the spirit stands, whispering

words of endearing friendship, strengthening those ties of unity, breathing love from the depths of its spiritual nature, embracing the form with tenderness, approaching the door of your heart, and looking in upon the window of your mind, hoping there to find one sweet recollection cherished as a green spot in your summer life.

Dear friends, will you grant this boon? or shall we find the door of your affections locked by the thought that we are dead? Shall we read there a dread of our approach to your home-circle, or a welcome? This is for you to decide. We read your minds, and find it written there.

But, should there be any who will welcome us, there will we abide with them, and they with us: our home is soon to be theirs. Welcome, friends! the host is ready; come ye in, and sup with us. The door of our hearts has been made larger by our exit here; we feel to commune with all; the bound of union with us lies not in church or creed, but in the broad assertion that all humanity is one family, of which God is the father.

If we should be allowed the full expression of our feelings, we would tear down edifices for public worship, and erect a place of worship in each individual breast, scatter church-organizations to the four winds, and bind all humanity together with a cord of love so strong, that it never can be broken. We would raise humanity to an elevation where all would view outward forms as mere incrustations, while GOODNESS should be seen to proceed from the heart alone. We would separate Christ's teachings from the Bible, and the rest commit to the flames. Nature should be our Bible, and all humanity our Church; whilst virtue, morality, and truth should be the standard, and progression be written upon the banner floating above it all. We would cause all

individuals to turn to the more spiritual part of their nature for a better understanding of themselves and their relations to others, manifesting it in their daily life by acts of goodness.

SECTION FOURTH.

In offering to the public our views upon different subjects, difficulties arise as to the understanding of the community, with whom rests the responsibility of searching to obtain more light. It often occurs in the direction of certain misapprehended instructions: there is a lack of penetration due the writer. In meeting these contingencies, we have selected such pieces as we thought necessary and suited to the needs of the understanding community. We therefore draw attention once more in the direction of spirit-life. This is a subject upon which we love to dwell. Its close connection with earth, by ties not yet severed, calls us back with a strong desire to attract the minds of those near and dear to us; and we feel inclined still to linger upon the subject of our home, knowing that you are ignorant of our locality, condition, or surroundings, except as we approach, and make it known to you.

Upon hearing the desire expressed by a dear friend to know whether family-circles were kept united with us, an impetus was given us in the direction to impart all knowledge which the mind thirsts for. Glad are we to hear questions called forth upon all occasions, whether in the domestic circle, in places of amusement, or in the circle of social relations, regarding this subject, connected with the mode of spirit life or existence. It shows that there exists a desire for information touching that all-important subject, immortality, together with an increase of that pure relationship held so sacred by spirits.

The question arises, "'Do family-circles keep united in spirit-life?" We answer, "Yes." To our knowledge it is always so. Congregating more with their immediate associates who were of that class while in earth-life, creates feelings of pleasure and mingled delight. While in their presence, there was something in their nature which produced an effect between you mutually reciprocal, or you would not have enjoyed their society.

Influences extend and are imparted to each other by a law founded in nature, and brought into exercise unconsciously by parties who are drawn together or attracted to each other. This influence we perceive, and seek to call it out where social relations harmonize, uniting societies with a cord of affinity which cannot be severed. This is more potent, so to speak, when brought to bear upon family relations; or, in other words, there is a secret, abiding, lasting tie, lurking deep in the breast of parent, child, brother, or sister, which is always active to a certain degree. This you see manifested in all family relations in earth-life, however great the discordant element that may be working in the domestic circle. This feeling may slumber, or be dwarfed; but, so sure as it has an existence, it is capable of being called into action, strengthened, and brought under the influence of more congenial influences, tending to crush discord, and give this principle mastery over its opponent.

This cannot otherwise be; for influences proceeding from degrees of love go to make the spirit-life. There are elements which form parts of the spirit: separate them, and you throw the spirit into confusion bordering upon insanity; unite, and give the individual an understanding of their use by calling them into action, and you give him the elements of progression.

This feeling pervades all humanity: it is the foundation upon which rests the infinite cord, keeping all as one family, inspiring each according to the love our natures are capable of receiving and imparting; but, as we have before said, this is more potent or concentrated in the unity of families than in the different grades of classes promiscuously brought together. The more this bond is strengthened for each other, the more will it extend to all; and also the reverse.

This love cannot be expressed in words; neither can we give you a foretaste of its joys until it permeates your being, and you are prepared for its exercise. Then can we reach your understanding, and give you what is in the nature of every individual. We can only direct you to the fountain from whence the thirst for this love in your being is to be supplied, and you must make the effort to obtain it, throwing your whole energy for the good of others, which will soon develop more and more the unity of family relationship, strengthening it until it reaches spirit-life, there to receive a new impetus, binding more closely those bonds of unity which the ties of affinity always keep united.

SECTION FIFTH.

In regard to the many subjects brought forward for consideration, let us continue the one just discussed, bringing it up under the head of brotherly love; or, as some upon the earth-plane have thought best to use the term, "free love." Fears are entertained for those whose ideas verge to this point. We pity such; for we know they do not understand the word in its true meaning, nor its application to purity, gushing forth from the nature of love, undefiled by the allurements common to the baser or less cultivated faculties of mankind.

Can there be an overflow of love without its being free? We would ask, What is love? and from whence does it spring? and for what purpose was it given? To the first we would say, It is a gift from God, who has planted it in our natures that it might become a tree of knowledge, reaching to Him from whom it proceeded. Is this not to be free? if so, then God is not to be free. Love is purity gushing forth from the heart, or the more spiritual part of our natures, inspiring us to be more like the Giver; and is this not to be free? Then the source from whence it proceeds is not free. Love is the spontaneous outgrowth of our natures after divine truth. Love is that element by which the work of man from the divine source was given off, and made manifest in the flesh; and is all this to be kept concealed or subdued? I say, No! but let it flow with all its purity and strength, reaching from one to another, binding all hearts together with the unity of love, free as the source from whence it proceeds. Let it gush forth, overflowing your hearts with gladness, filling your thoroughfares with the glad saying, "Love is free; come ye, and partake of the waters of life."

And for what was it given? Can there be a mind so perverse to the teachings of Nature as to doubt the reality and use of love in connection with all God has made, even in man, the likeness of himself? Is here not a practical example of love? and are we to close the door of our hearts to the highest gift bestowed by the most bountiful of all Givers? Shall we shut the door of this practical virtue towards one another? can we supply its place? If so, then let us be up and doing, no longer relying upon the mercy of God for that love which he has been implored so fervently to grant. Let the mind pause and reflect before it denies, or even perverts, the truth of free love.

Let us go back in our career of thought, and ascertain from what source the paternal ties were grafted or given off to man. Let us move this consideration and place it in your midst to-day. Is there one willing to be bereft of it? Let us also reflect upon the diversity of love. Shaping it to suit but one individual's understanding and experience, would you not demur, choosing the privilege of giving, receiving, or taking it away as might suit your inclination? If it is not free, then it must be confined to a source which precludes free access.

All must, sooner or later, not only admit, but practise, free love. Exclude it from your heart, and you tear the bonds of affection asunder, and place perversity, hatred, and wrong upon the throne of this the greatest of virtues. When practised to its fullest extent, and allowed to predominate over all acts in our associations, it divests death of its terror, robs the grave of its victory, plants upon the head a crown whose brilliancy shines to all eternity. It also brightens the last days of age with the recollection that virtue and love were the controlling elements, guiding his winding way through life to the maturity incident and necessary to a happy entrance to his spirit-home.

Love coils around the heart, shedding rays of pleasure, warming and thawing the coldness from the chilly mind of despair, and allowing the rays of the sun to bring forth fruits of love, meted out to others, springing from the same source. Love is the emblem of purity. Practise it, then, from the fulness of your hearts, never shrinking from the appellation or stigma given to it by the more ignorant, but try to share it with them also.

EVIDENCE OF IMMORTALITY.

ROBED in garments of love, we present for consideration these few lines. Teachings of various character are given to man for his elevation, having a tendency to call forth that which is ludicrous, or the reverse. The immortality of man has been a subject which has long engrossed public attention; and how much nearer the truth is the human mind to-day than it was centuries ago in establishing the fact of the soul's immortality!

Every effort thus far has failed in proving the fact, that departed ones have the slightest recollection of their earthly existence. Theories may arise from education without giving positive evidence: hence the words of the inspired poet, "Oh that spirits might unfold that mystery to man!" Who has not often said in his heart, "May there be that fulness of truth given, pointing to some fact in relation to immortality, which I may cherish with the same degree of satisfaction that I do my present existence"? These thoughts are but the outgrowth of nature, which indicate needs to be supplied.

The ruthless hand of death may sever earthly ties; but it does not follow that there is a total change produced, but merely a separation of the mortal from the immortal. Then what becomes of that part which is more lasting than the bonds of consanguinity? Perplexities here arise which never have been explained beyond supposition. Then, we ask, where is the fact demonstrated that immortality is for you? This must be demonstrated, or it fails to become a fact, so far as your understanding makes it appear.

Have you not departed friends whom you desire to consult in regard to the change they have passed through? Can the mind be most elevated in sustaining nought but theories or faith in immortality? If man fails to decide upon these points, we, as mediators, convey the desired knowledge to him in the same spirit that Christ conveyed facts to the people which they were unable to discern. Then let the mind dwell upon that point with the certainty it would do if we stood before you in the garb of Christ's living witnesses.

Boldly we assert that immortality can be ascertained from no other source than from the intervention of spirits; and we, as the embodiment of facts, through the investigation of spiritualism, can *demonstrate immortality*. We can prove beyond doubt the immortality of spirit-identity, which never heretofore has been anticipated as susceptible of proof.

Closely do we wish to confine the mind to facts; therefore come forth and investigate, showing your spirit-friends that you are in readiness to receive evidence, never before demonstrated, of the fact of their existence.

When one glides from the light of this world to that we propose to give, it places him in associations which belong not exclusively to mortals; but there will gleam other lights, of such brilliancy as to preclude the possibility of confining his mind to ideas of ancient origin. His mind will be more content with the fulness received through the aid of those of whom he cherishes sweet recollections.

There has never been such testimony given to man as shall be given when his mind is divested of all that debars free intercourse and association with the immortals of spirit-life. Teachings founded upon facts will be given, instead of *theories* concerning eternity which are builded

of speculations and ideas far-fetched and full of mystery. Awake, then, to spirit-communion; and, should you not reap the fulness of expectation, you will most certainly ascertain, by demonstrations beyond human agency, the *fact of immortality*. Misery, hell-fire, and torment have been connected with immortality; therefore under this head can be ascertained the *facts* relating to each.

Punishment is considered an edict from God, and the churches cry "Amen;" therefore let spirits unmask the hidden spring, and let light and truth be revealed, demonstrating this idea to be a phantom of the imagination, resting upon delusion and ignorance.

SALVATION.

SALVATION is the keystone to happiness. Salvation is that elevating tendency, working through the nature, which lessens the hold of evil inclinations, and plants in its stead right precepts, which germinate within the sanctum of each individual breast. Salvation is overcoming past conditions by those which are better, forming and transforming anew; so that each step in advance becomes salvation to its predecessor, regenerating by a better understanding of what duty requires, and subjecting the faculties to a high moral dictation of right.

But custom and so-called divine law have made salvation to be a saving ordinance through our Lord Jesus Christ. What an idea to suppose that upon the head of another depends the redemption of what concerns nobody but our-

selves! Why should individuals seek to cast upon another that which is to them a bone of contention? Had I done wrong, would it not be *my* duty to repair that wrong? Then what has a third person to do with the injury inflicted or absolved? Why should people start at the idea of atoning for their own sins? Can they not rise by strength of intellect to become masters of their own wrongs? or must they cast them upon another, expecting to be cleansed from worldly ambition, pride, and all vice connected with their earth-life, indulging in the idea that this can take place at any time before the spirit leaves the body? What an opportunity it presents for continuing in sin, and practising that for which they expect him to atone! — baseness of too low a character for them to make the least attempt to overcome.

Spiritually defined, no injury is inflicted by wrong but upon the one harboring it. The mind of him whom we seek to injure can remain pure; while ours is blackening with the damning influence of hellish designs. It remains with ourselves to cherish or crush these evil tendencies. Then why is it necessary for one in the garb of Christ to be more than a teacher, pointing the way more clearly by which mankind can overcome the evils that beset them on every hand, and raise themselves intellectually and spiritually to meet purer conditions?

Salvation has been looked upon as something remote from the individual, and must be sought in the name of Christ, accompanied with his blood as a perquisite. This arises from false conceptions of his teachings. Nearly all the ideas advanced by the patriarchs are so crude an unfolding of Christ's true mission, that we are led to exclaim, "Can food for the advanced mind be found in records suited only to the desires and understanding of people living at the time they were given?"

The teachings of Christ, when thoroughly understood, make all accountable to themselves for crushing their God-given powers, and call upon each soul to work out its own salvation. More efficacious truths could never be uttered than are found in Christ's words, when he says, "Give me thine heart," meaning the severing of earthly ties from the better part of man's nature, or that which had a tendency to keep the baser part in subjection to that higher law of which he was ever a devoted observer.

When man understands that his salvation proceeds from himself, how much more efficacious are those sayings, teaching that salvation consists more in making reparation for his wrongs than through the blood of this individual Christ! There is that fulness in his teachings that will prepare an individual for pure and elevating intercourse, while never shrinking from those duties which devolve upon him in working out his own salvation.

Salvation is a regeneration of that germ manifested in the *character* of Christ, by which all will be raised to the standard of practical works, and led from a state of ignorance to spiritual discernment; their obligations to look beyond him, preparatory to a place in his Father's mansion, being recognized.

Who can read the words of Christ without feeling at heart that there is a great work to do? — something more than calling upon his name. Let the vitalizing principle of his teachings extend its influence over the dominion of life, and feed the soul with fruits of immortal glory, gathered by diligent maintenance of the precepts laid down as a guide to follow. Every act counts for the individual, by its saving tendency, or the reverse. Then salvation rests with ourselves; making each responsible for the wayward use made

of gifts bestowed for a God-given purpose. He who rules designed in the beginning, that, the nearer man approaches his greatness, the more his glory and wisdom should be displayed. Let us rise, then, in the power of might, and produce new shoots of mental attainment, every way characteristic of a holier and more zealous determination to work out our own salvation.

ESSAY ON MAN.

MAN is the combination of several component parts: each taken separately or collectively forms a constituent division of the human machine. All includes the man. All else can be nought, compared to this mechanism of God's handiwork. Every part is so adapted as to allow of no interference from Nature, aside from laws governing it for some particular purpose. These different properties of which we are composed are undergoing continual changes, manifested in various forms, and, when taken in their true relation, compose all we claim as the machine through which the spirit gives its manifestations.

Form is necessary: therefore all coming under this head include the human species.

What can engross the mind of man with more interest than the different parts of his body, and the changes taking place, by which his existence is maintained, and he enabled to thrive, and reach the standard of maturity?

The brain, according to information obtained by taking cognizance of the peculiar office it performs, is composed of

small tissues, adhering so closely to the nerves as to make understood each individual necessity of the system.

These are so perfectly arranged as to admit of no deception; the one complying with the desires of the other: hence all ideas flow to the brain through the aid of the nerves.

The nervous system is composed of small fibres ramifying through every part, producing sensation throughout the entire body. These conglomerate into one mass, separated only by the divisions, passing and repassing in performing the duty assigned them. They comprehend, so to speak, the faculty of understanding, by acting upon the brain, which is the seat or centre of the nervous system. All action proceeds from this organ; making will-power the only requisite quality to be brought into action.

The brain seems to be more disconnected from any other organ than has been supposed by those whose opportunities for investigation were limited to its inactive state. The controlling influence, connection, and aid of the nerves in relation to this organ, has been sought for by our most eminent physicians.

Research after research has been made in that direction, but has failed from the necessity of seeing its full development in the performance of its duty while in an active state. Whenever there is demonstration sufficient to carry the current of ideas to the brain, it is stamped there with whatever power the nerves are able to convey, and no more; hence, as we have before said, all knowledge received goes through this channel, making that organ the recipient.

The brain, or, in other words, the seat of reason, is replete with discretion, guiding us aright. The higher and more essential qualification we place before this organ, the nearer it raises us to a stand-point emblematical of God. Man's

essential qualification is the power of bringing forth all that is combined in his nature. Laws intervene between God and that which he has made; and it is necessary that we study those laws, coming thus more and more into harmony with his purposes. Let man bestow much culture in the direction of his moral faculties; then step from thence to more abundant themes of conversational powers, combined with the elements of his internal unfolding. This is the starting-point of all that makes man an intelligent being, capable of reasoning.

In following man through the various combinations composing the external and interior development of his organization, we perceive that all tends to fetch the soul into recognition. To this intent is he adapted, shaping the faculties so as to centre the soul in him, making man an inhabitant of the soul in this life as much as hereafter; the future being but a continuation of this.

The most potent step in all understanding brings the soul into fulness of sympathy with the higher destiny awaiting it, and keeps the unction of holy zeal working in the nature. Man aspires to nothing beyond what the soul imbibes. All aspirations are called forth by the propelling influence of the mind, which assumes a dictatorial command over the body, and conquers its atrocious propensities toward a life of infamy and shame.

The soul is a combination of essential principles, giving outward manifestations of the inner man, and recalling sublime thoughts which go to make the whole.

Such is man collectively, designated as the image of his maker.

MAGNETISM THE LAW OF INSPIRATION.

The law of mind is a study brought out under the relations of magnetic control, or psychological influence imparted from one mind to another, conveying intelligence, dictating sentiments, and establishing a connection between the operator and his subject; developing in the minds of both a medium of communication. It carries the mind operated upon far beyond its own ability of intellect, tracing the thoughts received to some source outside of and beyond itself. It collects the understanding of minds far in advance, taking hold of ideas, mastering them with ease, and furnishing a source of reliable information beyond any conception of one not receiving this current of communication. This effect upon the mind enables the operator to extend his influence, subjecting the ones operated upon to the will of the magnetizer, making them understand what he understands, see what he sees, hear what he hears; his thoughts becoming theirs. Bringing the brain under control governs all the rest; so that his experiments are crowned with success.

In centering this influence upon the brain, it becomes necessary that the subject should be passive, yielding to the control, quietly submitting to the effects desired to be produced, and blending his inclination with that of the operator. He soon begins to show control over the individual by dictating to his subject through the power of mind, and holding converse by the same power; he commands by thought, and is obeyed; gives utterance to thoughts silently, and they are repeated audibly by the one controlled; making two minds blend in one; one obeying the other.

It is this element, or will-power, in man, which, when concentrated upon the brain, forms an influence called mesmerism, or mesmeric control. This law is no more nor less than the application of mind desiring control. Those whose susceptibilities are yielding are made the recipients of power and influence from others, and can be easily wrought upon by them. Hence mesmerism with you, to-day, is fixed in the mind, had its origin there, and remains subservient to the mind alone.

To him who doubts this, let me say, Search long and deep into the law of mind controlling mind; and you will ascertain that this principle governs individuals more or less in their daily associations with each other. It is founded in every individual breast by virtue of strength of will, combining firmness, and a determination to bring all subject to their power of control.

Concentrating this within the mind, it acts upon communities, and from thence affects governments. Uniting the power of magnetism proceeding from the minds of the people, it manifests itself according to the strength or determination to carry its purposes into effect.

When one stands in a position to view all who are connected with any branch of investigation, or with discoveries leading to thought, deep study, and extended experimental knowledge, they are led at once to realize the power and force of so potent an influence as this subject presents. Such as have never investigated know nothing of the truthfulness contained in the position taken, and treated upon as facts arising within the jurisdiction of intellect: therefore come forth and investigate, and our position as we pass along will be made clear. The opportunities are before you: this law is extensively carried into effect,

demonstrating its existence beyond doubt, until now it has taken its place among the many established laws following in the wake of scientific research.

The time was when the power of electricity and steam was not understood, and the laws of gravitation were looked upon as delusion; also the shape and rotation of the earth were denied. Did not this arise from ignorance rather than because these truths did not exist? Just so is it with the law of mind controlling mind, *and its extension beyond this life.*

The governing laws of nature demand attention from the thinking, investigating part of the community. Legalized by God, they are the rightful possession of minds given to know of these things, and to practise the benefits arising therefrom.

The time has fully arrived when this law should be understood. No excuse is befitting any one for not weighing and reasoning upon the subject carefully, more ready to arrive at truth than to condemn. Be exalted above the supposition, "it may be so," and bring yourselves to facts worthy to become a part of the knowledge of the nineteenth century. This law was ever in existence since the first formation of man. Through man came its birth, engendering the different attributes of his nature; and, when understood, it clears up many points in the Christian dogmas pointing back to ancient origin now considered as the word of God.

This law is not confined to mortals; *for what pertains to and is established by the mind is carried beyond this life.* And who shall say that a diminished capacity is entailed upon the spirit after it has left the body? We read, "It hath not entered the heart of man to conceive what he shall be:" then give him all the power, knowledge, and glory after this life that he carries with him.

The most essential point in coming to conclusions regarding this law is its *future existence*, and whether it can be exercised by the mind, or not. What evidence is there to the reverse? Clothe the spirit in eternity with just dues, merited by close application to laws governing its earthly existence, and you have but given it the reward sustained by diligence in improving upon the talent given, and which you have no right to divest it of, either in this life or the world to come. Your ancient records, given you as the word of God, breathe it forth more clearly, and define the manifestations of this power exercised by spirits of the departed in a more conclusive and abrupt manner, than is called for here. It has been handed down from the pen of one writer to another, who have translated it according to their ability to transfer language, until it hath lost that purity of inspiration practised by unseen intelligences holding control of the human organism at the present day. Beware how thought transmitted through this law from disembodied spirits finds its place with you as the word of God!

They are in your midst in the form of angels and evil spirits as spoken of in those records, and all have access to this law; and, finding a mind susceptible to their influence, they stamp it there. Hence are you subject to this law of control from a diversity of spirits, some desirous of imparting good to the best of their ability, and raise mankind to a high, spiritual standard of inspiration. What is inspiration but receiving light from a higher source; and when one mind is acted upon by another far in advance, giving more exalted views of Christianity and God, what can it be but inspiration? And such do you term it; but the source from whence it came you are ignorant of.

Wrong constructions have been put upon spirit-teachings

heretofore given through this same channel of inspiration, and which afterwards it has been perceived the minds of the people were not prepared to indorse. Not advancing far enough from their old stand-point of forms to pierce to the spirit of Christ's teachings, the mind has been led astray from those truths, pure when given, but terribly mutilated in seeking to conform them to the ideas of others, or clothing them in a garb befitting the different sects and denominations which have since arisen.

Actuated by this knowledge of existing misapprehension, do spirits come in the form of angels or guides, as in ancient times. Even those spirits who gave the instructions in your Bible are desirous of giving higher light, and disclosing the true meaning they intended should be received. If the mind is clothed with bigotry, declaring that there can be nothing in advance of the Bible, or that it is the word of God including the whole truth, and that it is useless to look for further progress of the mind, then let those spirits that gave the Bible teach you now. Those patriarchs are still competent to instruct; neither have they lost their interest in the welfare of man. Then what can be the reason, aside from prejudice, for not receiving their teachings to-day?

Christ talked with Moses and Elias; and shall we repudiate spirit-communion when he was familiar with it? John the revelator was about to worship a spirit, when he rebuked him, saying, "See thou do it not; for I am of thy fellow-servants the prophets." Paul speaks so minutely of spirit-power, and its diversity of manifestations, that we forbear a repetition, referring to them as now taking place in your midst. Many passages we could quote, showing that in them spirits were teaching the people; and when they prophesied it was through spirit-influence, ope-

rating by mesmeric control, or mind acting upon mind, perfectly in accordance with natural laws.

The heresies of the past are not alone attributable to misinterpretation. Much error arose in the minds of the people after the inspiration was received; and, being governed by kings, much was shut out or kept from being added to those sacred writings, which otherwise would have been received as inspiration, but which, from the ignorance and superstition of the people, was regarded as injurious, and therefore suppressed. And is not that same feeling, to some extent, rife in your midst to-day in regard to inspiration being given now as of old? The idea is rather indulged that the times of spirit communion and ministry are past, and that the ancients were a privileged people, lighting a lamp which is forever to light your pathway; and that no other can equal it. Assertion after assertion is made by intelligent individuals, re-affirming the statements of others, that spirit-inspiration is in your midst to-day; but you turn away, saying in your hearts, it is not so, but still clinging to that of the past.

These thoughts you have been reading are given by inspiration through the organism of her who pens them down. Her mind is simply acted upon by unseen intelligences, or disembodied spirits, transmitting to her their thoughts through this law; and she pens them down, taking no thought what to write, but writing the first occurring word, until sentences, yea, these entire writings, are produced; and it is as incumbent upon her to peruse them for an understanding as upon you. How account you for this, aside from the intervention of this law made use of by minds out of the body?

The inspiration of the past is no more striking; neither

does it present a more impressive phase than this. The ancients were often made to give utterance to that which they did not understand; but in their ignorance they attributed it to the Lord. But, in this age of progress, the mind has grown beyond those ideas, and now plants all things upon principles governed by immutable law; doing away with miracles, and holding them as subject to the ignorance of the people at the time they were enacted.

Oh that all might be brought to behold the truths of inspiration to-day, as much as ever! It flows with all the purity that the disembodied spirit is capable of imparting, and no more; *and so has it ever been.* Let the mind rise from the past, and drink of present inspiration, that it may be qualified to judge of inspiration, both past and present, and its ever-controlling law. The time is past for past inspiration; and, if we have it now in our midst, it is lost, resting with those who received it. Then let us rise to a full conviction of its necessity, unshackling the mind from past events, and beholding truths founded upon present facts. All knowledge comes by effort: no one can obtain it for another, satisfactorily; and ignorance, distrust, and doubt is the portion of him who leans upon another, never feeling certain or satisfied with the results acquired from so unreliable a source. The only way, then, is for each individual's knowledge to be based upon personal evidence, and facts sustained by thorough investigation.

HUMAN AND UNIVERSAL NATURE.

HUMAN nature is the same throughout the universe. The same manifestations are due from all; all stand accountable to the same source for happiness or misery; all are indicted by the same law of restriction; all possess muscular power, endurance, life, animation, and have access to the more refined feelings of the heart; all are invited to the throne of grace, there to partake of the richness of blessings kept in store for them; all are accessible to this fountain.

The rain from heaven pours upon all: the sun sheds forth rays of light and heat upon every quarter of the globe, inviting all humanity to partake of its exhilarating draught. Nature invites all, without distinction: her garb of verdure and vegetation yields for one as much as for another. The lily of the valley, the ripe fruit upon a thousand hills, extend their fragrance and palatable taste to the poor, forlorn mendicant as much as to the wealthy and arrogant. In the distributions of Nature there is ever an equality shown; and so is it with human nature. The more Nature is studied, the nearer will she seem to approximate to man. She was made purposely for the use of man, and therefore comes as near the standard of man as substance can, not endowed with reason: when viewed from one stand-point, she seems to be man void of reason. So closely allied are they, that it is the endowment of this one faculty that separates or makes any distinction between the two. Nature unfolds her peculiarities; and so does human nature in man. At every turn in life, there comes into existence something to show that mankind are not separate and distinct each from the

other, but one distribution covers all, meted out irrespective of rank, station, or wealth. For every manifestation given in Nature, there is a corresponding one in man. The elements of which he is composed Mother-earth holds at her bidding; and the satisfaction of every part of his organization depends upon her for a supply, keeping the locomotive of life upon the wheels of time, feeding, nursing, and engendering ties, which, when the spirit ceases to act, unite and form one.

The life-principle engendered from the great Fount of all is given to man no more than to Nature, excepting that part of the deity which he takes back to himself when man is prostrated upon a level with Nature. In defining Nature and man aside from the spirit, it is impossible to make a distinction. They are one; and from the same source they came, and to the same material do they go back, and the same purpose does each one share in producing vegetation; each part going to make the whole. In discriminating between man and Nature, it is the mind that gives him superiority; and it is this that gives him pre-eminence and power over the brute creation. Separate this one fact, and you are lost to know what man is as distinct from Nature.

The undeveloped man is the same as if void of mind for the time being; and, while in this condition, Nature makes every effort to perfect the machine through which it is to operate, bringing it into full proportions in the strength of maturity: it is the hand of Nature taking care of her own. If Nature is deficient in maturing the mind, she is fully competent to perfect its method, and challenges man to do his part in the use of mind thus crowning her work with immortality. If man promptly fulfils his part, he becomes the emblem of his Maker, leaving Nature in its steady tread

to form that peculiar to itself. In the division of all formations, Nature proportions out to each their particular grade, retaining instinct for the animal, reason for man, reproduction for the vegetable, and inert properties for the mineral. Thus the gradations pass from one state of regeneration to another, never forming an amalgamation of elements producing man in part, then transformed to something else, perchance an animal or a plant, and thence back again to man or some other formation. Nature holds its law within itself, mastering all with a rod of precision, moulding each form into that it is destined to become, holding sway over the elements composing the variety of formations going forth side by side as wrought upon by the spirit of the great I AM, calling upon this element to arouse and become a living formation peculiar to itself, and then to that, until the whole universe is diversified with animal, vegetable, and mineral combinations all going to form the whole. The growth of the human is marked by similar steps, arriving to maturity and going to decay.

In the firm progress of man and Nature as composed of elements, the one becomes a living being, and then returns back to the elements from which it was formed. Thus doth Nature support man, and become to him what no other source can, and likens him to her emblem of the divine.

In approaching the subject of man as distinct from Nature, we have only to touch upon the spiritual, and he looms before you in the garb of Christ and his teachings, promulgating truths uttered from the depths of that sanctity of thought belonging to the spirit alone, of which he is a practical example, spiritually, intellectually, and morally defined.

This attribute all men possess, giving one broad range

of intellect, broad as the source from whence it came, and enduring as eternity. All come within its sphere, and comprise one human family, of which God is the father, who loves all, and from the richness of his bounty in Nature's store supplies every need.

The giving and taking away that part of man which is only destined to exist here is the *modus operandi* of placing him in a rudimental condition preparatory to his entrance upon a higher life. There is a result of earthly experience which continues, and which goes in advance, as it were, of his separation from the body, approaching nearer the throne from whence that immortal part was given, and for which he feels grateful when the separation from Nature's grasp occurs; and that division of elements takes place never again to be united, by whose inherent power each is forced to its own destiny.

Such is Nature, through which the spirit operates in forming man; and long may it continue, for by it are we made spirits with immortality written upon every countenance!

EDUCATION.

Society in general is divided into classes, of which education forms the basis. It is the commencement of a life of usefulness, making honor and ability the guide to all improvement in morals, both in a religious and intellectual point of view. Broad is the arena of education, leading the student up the rugged hill of science, and opening before him a broader field of observation, planting his

feet upon the tide of advancement, and calling upon the intellect to arouse and define its various positions.

Education limited to one particular channel, or *proscribed* either by ecclesiastical rule or the interposition of any barrier, is destructive to the intellect: it closes the avenues of instruction, dwarfs meditation, crushes investigation, and produces intellectual stagnation of all the powers combined in the mind, which is the highest type of God made manifest in flesh. Freedom of intellect is the highest rule to be observed, aside from obedience to the higher intellect, — God. The right of every individual to choose whatever is best suited to the understanding; and the right to interpret all things, each according to his ability, using reason instead of others' authority; penetrating into all accessible sources for truth; holding every idea subject to a more advanced comprehension; looking upon religious, literary, and national subjects as only to be fathomed by letting the intellect rule *free and unbiassed;* framing the highest conception of right, and acting therefrom, — this should be the first subject to elicit the attention of youth, being established as the basis of their future course. Let education point in that direction, developing freedom, equality, and love for all. The foundation of all schools and colleges should rest upon this platform. Here begins the early training of our most brilliant minds; and how important that the starting be right!

The young and untutored mind is naturally flexible, yielding to superiors, capable of being taught liberal sentiments: it has also a capacity for high and extended aspirations, calling out qualities which will work its own salvation, or the reverse. Education plants firmly the seeds of *error* under the guidance of false teachings, which grow

to be trees so thoroughly rooted, that years are allowed to pass before the intellect is prepared to sap the foundation of so firm a growth. Hence when we study mankind, and see so little progress upon spiritual subjects, or advancement from ideas matured thousands of years ago, we are led to exclaim, "Why are not our institutions of learning alive to this fact?" They are in some respects the hierarchy of education, blasting and withering the growth of spiritual intellect by a creed-bound adherence to the Scriptures, making *all else* tend to this one point. To such an extent is this carried, that it excludes free interchange of thought if it conflicts with Bible sentiments. No book is above reason. Reason should govern the man; for that is demonstrated beyond doubt to be a gift from God, while the other remains in obscurity.

The object of education is *advancement*. Then what doth it profit an individual to curb the intellect, or narrow it down to one stand-point touching any subject, and hold to nothing in advance upon that point? Can there be due expansion of intellect in a mind so directed? Such is the commencement or early training of many who are preparing to go forth as instructors.

Education, in its broad sense, means a constant unfolding of the mental powers, increasing the influx by degrees, until the whole realm of thought becomes one vast field of mental acquirement.

Ready is any one thus qualified to go forth as a teacher; and such do the community demand to vitalize the minds of the young with a desire to soar above bigotry and the *chimerical doctrines of the day*.

Education is developed according as the faculties are aroused to a sense of more light; and in that proportion

does an individual become free, high-minded, and liberal, or dogmatic, sectarian, and forestalled by prejudice. The less brilliant the mind, the more it adheres to these different points.

In the rudimental discipline, the first step should be to fasten the mind upon some useful purpose involving an extended range of thought upon all subjects, together with literary pursuits. This, dwelt upon with mature reflection, is sure to develop original ideas, and thus is accomplished bold strides in learning. Education cannot be too progressive, bringing to bear upon the community truths in keeping with the progressive demands of the age. Education simplified and brought to each one's experience unfolds in daily practice from youth to old age. Benefits multiply; and the contingencies depending upon this branch of human endowment are too numerous to mention.

Would that it lay in our power to present some argument which might reach the intellect, and arouse it to a full conviction of the importance of education! How aspiring is the mind of a student whose aspirations carry him above all obstacles impeding his advancement! Such a one is truly the light of the world. Commendations too high cannot be placed upon his head. With fervor we ascribe to him the motto, "Well done, good and faithful servant! enter thou into the joys of thy Lord." The world depends upon education for civilization, and millions are gazing with eager expectation toward our institutions of learning; may they see that progress in them due from so responsible a source!

SYMPATHY.

WHEN life seems dreary and dull, the invigorating balm of sympathy feeds the soul longing for sympathizing commemoration of the many events which transpired in the morning of life. The endearing ties of friendship cluster around the memory, brightened by recollections of ever-beneficent designs acting upon those with whom associations were formed for the purpose of promoting their greatest good. When we carefully review the past, with a feeling resplendent with victory over the many efforts combining influence, wealth, and power, how hard is it to relax those energies so long cherished as the groundwork of existence!

Meditation upon the varying course of life brings us every day to a standard conflicting with some error, or upon the side of right, and hastily converges the more important acts to a point where all looms before the memory with pleasure or regret.

The marked differences of individual minds, together with their varied unfoldings, lead to action when is brought before the intellect broad assertions of truth. Such as the mind is prepared to indorse and apply practically, it announces, and tries to inspire others with the same views and opinions.

The groundwork of recollection forms an important part in the life of every one, sympathizing and blending the inclinations to suit the conditions they are called upon to meet. Life is composed of enactments which draw the mind in this and then in that direction; dwelling upon what is in no way satisfactory, then grasping ideas beyond, and

revolving them over and over, until they are sifted and recognized as the right principles to govern. Thus is the mind tossed to and fro, accepting and discarding, balanced by the dictates of a right mediator between the principles of justice, right and wrong. All these combined magnify the precepts of the mind into a revolving disquietude, touched upon by the memory, softened by sympathy, long years after the recollections have departed to spirit-life.

Recollection renders every act of life amenable to the charge of being accomplished in accordance with the loftiest dictates, pre-eminent over the object to be attained. The consolation derived from this source of reflection is worth double the conflict in obtaining it. When it once governs, and guides to this standpoint of equity and honor, and then to another in advance, it divests you of error, and you become the co-worker of mankind in general, listening to and promulgating such truths and doctrines as have their effect upon the virtuous part of your nature. It coincides with the great facts brought to light by the influx of intelligence floating among the masses, which are criticised by individual minds, and call out ideas in social intercourse. The tendency is to wipe from the heart bitterness, and to create thirst for sociability upon a basis of brotherly love; stirring from its heart's depths feelings of appreciation, and a desire to share with others that which is to you so great a source of information.

The heavens may open to declare this to man; but his fulness is incomplete without a taste of fellowship, working hand in hand with every maintenance of superiority of intellect engendered from the every-day walks of life. The most sublime thoughts and reflections of the past, present, and future, rest upon the good foundation resulting from

habits of a pure and elevating character, and of social interchange of sentiment. Sociability of nature calls out, in its promiscuous sharing of all intelligence coming in its way, sympathy, and a charitable feeling towards humanity, modifying dignity and overbearance; for these, being divested by intimacy, may present rare gems of intellect.

Warm-hearted, sociable, sympathizing individuals are the ones who stand in the rear of conflicts, called there by their sympathizing natures, sharing others' woes and afflictions, blending and moulding their feelings into the cast of human suffering. The ordinary share of intimacy due every one is in proportion to the intelligence and good they feel the need of receiving and imparting.

How sure is this intimacy to produce recollections of events forgotten perhaps for years, but which, as sure as they occurred, have a place in memory capable of being called up to refresh the mind with scenes of pleasure, spicing life with the sympathetic endearments connected with friends who hold a place near and dear in your reminiscences of the past!

Cautiousness demands its share of attention; but, when it creeps in and takes away liberality and intimacy of feeling, it is a perversion of that faculty, and robs the nature of one of God's choicest gifts.

The aim in life should be peace, good will towards all, forming recollections founded upon a basis of friendship, strengthened by the hand of time, fostered in the lap of obedience to the intention of raising humanity to the welcome trust of our every-day life.

As time rolls on, and the spirit is wafted to the shores of eternity, the emotions peculiar to the human heart are revivified and made more sanguine. The mind plunges

deeper into the feelings for meditation, and creates a longing desire for union again with those friends who formed a part of its associations. Such are the feelings of a spirit, and such has characterized my spirit-life, emblematical of earth peculiarities.

When all meet, and are again joined in association, never more to be separated by death, then will we weave a garland of attachment, uniting our sympathies into one band of spirit-fellowship.

DEVELOPMENT.

DEVELOPMENT is the sanctity of thought and education. Who has not beheld the unfolding of the petals of a flower, in all its beauty, enriched by Nature, shaping its proportions, basking in the full strength of flowerhood, ready for the hand of appreciation to partake of its full measure of beauty? The like applies to humanity; commencing with the child, it forms and blooms into growth of stature, which ripens to old age, maturing in spirit-life, waiting for the bounties of recompense to waft them on to progression. The fullest extent of development is but the beginning of maturity, self-maturing according to the emblems of divine work, aiding the original intrinsic value to proceed to a state of development suited to the age of the subject of human growth.

In manifesting divine will, *development of mind* is the object sought. Mental elements, enriched and prepared by use, assimilate as though pressed and crowded together; and development of mind is the result.

In the beginning of every formation, and following it to a more advanced stage, the developing process is the one incentive of Nature, grasping the lower, and bringing therefrom products of a higher grade; and to enumerate the length of time in which development has been the master requires an age of experience and reason; for when development was not is not for us to say.

Reasoning from analogy, we should infer that God himself was the embryo of development, and our conclusions would be drawn from Nature; for, with the spirit, Nature is God; therefore all coming within his law of progression manifests the principle of development. But development brought within the bearing of human understanding must appeal to the senses through actual demonstration.

The experience of every one shows conclusively that development has been the work of ages, forming and transforming the higher from the lower; and thus proceeds the process of formation in Nature. But with man it is more within himself, spiritually as well as physically.

Why should not Nature show those same indications within itself, indicating man?

In the beginning, saith the Bible, was light; but we contend that in the beginning was chaos, and from thence sprang man, carried forth by the laws of development, gradually emerging more and more, until there came the full development of a throne sufficient for reason to dwell upon; and thus you have man as he is to-day. In perceiving the ties of unity, which bind all things together by the cord of progression, governed by the laws of attraction, adhering and coalescing each with its sister part, how can we depart from the idea of man proceeding from a state of development?

In the unfolding of an elementary principle beginning with chaos, the tendency is to unite, form, separate, and form anew, until the object of development is carried to its full extent; and then commences a routine of irregularities, shaping according to the tendency of the development.

In the interim of commotion producing changes, throwing divine effort in the direction of man, why should he not be the object of development when all tends to his advantage through the manifestations of a higher divinity located in the faculty of reasoning? thus becoming subservient to him through the channel of education.

Matter refined and ethereal becomes the emblem of the Creator, through a process of bringing together particle after particle, until the whole combined forms the human organism. Of this there is an immortal part, divining special providence as the germinating tree of knowledge, mixed and intermixed with the eternal incidents of his being, until one forms the other, and a mutual reciprocation occurs; and finally, through the laws of progression, both merge into and form one. In this connection we may ask, is not the Creator himself matter, or a substance subject to development and progression; the principal object of which is to endow mankind with a fervor due the element of which he is composed, turning all to good account, and to the welfare of mankind in general; holding forth the implements subject to divine law, for us to grasp and apply to the eternal welfare of every being?

Tracing the connection through this channel brings to observation the fact that man sprang into existence in this way. Spiritually defined, we trace him from the first with as clear a conception as that particles of matter were united to form others; and thus proceeds man from the spirit, which is, always was, and forever is to be.

In ascending from chaos, there seem to be steps so occult, manifested in the formation of man, that we leave this part of him in obscurity, and penetrate to the spiritual, which gives marked ideas of his origin and descent through the material; shaping him at every step with more and more precision. How vast is that ethereal domain contemplated as the sphere of visitation of his Holiness in passing through space, renovating the most refined substances, and forming man! In this connection let us give a synopsis of the culminating points in the fulfilment of all creative design. Man embodies development; possesses reason, developing that innate principle which is a spark of the Deity; possesses powers combined with a faculty for their use; reflecting and being acted upon by a superior power, revolves with the ebbing and flowing of life's current, until lost in the abyss of God's habitation. Thus it will be seen that he is the beginning and end of all, coming in direct connection with himself.

It is better to trace the spiritual, for that will be the side presented in spirit-life, and leave the material for the speculations of geologists.

Whoever traces the demonstrations incident to matter will find enough from which to draw conclusions that there was a time when man did not exist. In the formation of all things there must be a beginning. Then are we to conclude this to be the primitive effort of Nature, when divine influence was thrown in that direction? Although conversant with spirits who have been inhabitants of spirit-life for ages succeeding ages, yet they were not cognizant of the time when man was not in existence. How, then, are we to conclude or arrive at the idea that man originated from the animal? or even of the existence of animals before man?

True, geology would so teach, and also instil the idea that the mineral kingdom prepared the way for the animal, and so on, developing the higher, until man was the result. This is all very well; but, instead of its preparing the way, it was but the carrying-forth of the eternal law of development.

In picturing this upon the mind, however vague may be the idea formed, it may serve as a starting-point to those whose investigations have been in this channel, in the direction pursued by spirits after the occult formations forming man.

Some have supposed there was a time when reason did not dwell with man.

Here is a point, also, which we observe in connection with the commencement and growth of the embryo. Let me illustrate reason under the form of an infant. Can you detect the particular age in that child when reason commenced? is it not a gradual unfolding? Let us go still farther back, and place the child *in utero*, with the germ of chaos, in the uterus of Mother Earth. Can you tell when that child finds that there is a distinct substance engendered which is to culminate in a reasoning being in the form of man? Placing both at this juncture, they are neither reasoning beings nor chaos, but formations pointing to reason through development.

Where is the fallacy connected with the idea of man's being developed in this way, and crowned with reason? The noted principles discovered and taught through the development of all natural productions show conclusively that man comes under and is governed by this law. The inherent principles in all things work together for the development of man, by promoting something progressively higher,

until perfection dwells in matter, in the concentrated ethereal form of reason, made imperishable by the breathing of divine will. How tangible the influx through this channel when acted upon by the dictates of a higher power concentrated in the element reason!

The formation of man, wrought out as development demanded by the Supreme, needs further consideration than a mere passing notice; for by that same divine intelligence is all now being controlled; for development is as much his work to-day as in the first condition of chaos.

The study of man has been one which has engrossed the attention of many intelligent minds; commencing their investigations by a course of geological pursuits, and ending their earthly career to commence their labors afresh in spirit-life.

The efforts of many an author upon this subject have failed for the lack of that connection between the material and the immortal, — reason.

Reason is the height of development, made so by the ethereal process of love germinating into a tree of knowledge, fixed upon the source from whence it was given forth. It culminates into the sceptre of man's existence, forever so to be. It comprehends the source from whence it came, and the process of arriving at its full development of understanding. It sits upon the throne of judgment as a conductor of right, and finally merges into a flowing abyss of thought, forming a channel deep and abiding, carrying the products of its meditation home to the Father of all, there to reap the reward of doing his will by its free use and exercise. What more can be made of reason when the formation of a substance for it to act through is man? The connection is not between reason and man; for both are one

until such time as a separation takes place, showing the divinity in one, and the master-workmanship in the other.

In the inconsistencies attending the study of this subject, should the mind be so far let down from the sanctity of Bible authority concerning the formation of man as to view development as a part of God's highest work, it will soon grasp the idea of man's originating thereby, and of its being the rationale of all ideas upon that subject. We therefore pass from these ideas, and take up the more important question, "Is this reason, or the height of God's work in ether-realizing matter, immortal? and have we any conception of him through that channel?"

In the first supposition presented, we take the ground before gone over. No positive evidence can be elicited, aside from spirits, or from those who have tasted of what they testify, to prove immortality. Therefore, there the matter rests.

The philosopher may philosophize his argument into the ground, and fetch man forth from a bit of chaos; but it is the spirit that reasons him into immortality, and not only reasons to that effect, but comes back from the other side, and proclaims it a fact. If it had not been for the intervention of spirits in ancient times, man never would have known of an eternity; and even the proof given through spirit-teachings in your Bible is but a glimpse of what is being daily communicated from the spirit-world, impressing the idea of a God and a hereafter. Even the most ignorant and uncivilized nations, who never heard of Christ, have ideas of a future existence; showing conclusively influx to that effect. It has always been thus since the world existed with an individualized existence, and certain it is this influx has been upon the increase. Thanks be to God,

it still continues in greater abundance! and who shall dare to deny so palpable a fact?

The intrinsic value of every individual's reasoning rests upon the basis of judgment; and, when we solicit a demonstration of immortality by the reasoning powers, we wish to be understood in the light of produced facts, to be relied upon with a certainty that insures beyond doubt a futurity for all mankind. Reason teaches that one test from a spirit is better than all deductions drawn from supposed powers of the mind to reach into the future and disclose immortality, thereby practically interdicting opinion upon that subject. Reason, judgment, and all the faculties combined, never produced one fact from eternity without the hearty co-operation of spirit-minds, operating for that particular purpose. Coming into communion with the higher, or with truth, there must be a channel through which it is conducted to the understanding. All Nature teaches this, showing the channel of development, and the current of laws conducting it through the mighty struggles of inharmony; developing the work of God through the channel of power, magnified by the reception of love through the channel of sensation; subjecting the faculties to the higher through the source of elevation; and thus submitting all Nature, combining man, to the ordeal of channel-direction, from chaos to infinitude.

It matters but little what the channel may be guiding to elevation: the effect varies according to the reception and application of truths obtained and applied practically in daily life.

The channel of truth lies in the individual breast. Seek it, and it will surely conduct you to understanding, and the perception of principles rife with divine emanations.

Scarcely has there been a manifestation of established

principles, but that the divine source of the emanation has been presented for the mind to comprehend; coming *en rapport* with higher truths, forming a current of reciprocal influence with the eternal world, where the effulgence of his glory and greatness is greatly magnified; thereby establishing communication, through the channel of thought, with the minds which are the receivers of these truths. Ideas of the greatness and value of ancient manuscripts manifest this one principle. Indeed, so submissive is the mind to this idea, that truths coming under its own observation are rejected for those translated from ancient origin, and believed to come through the channel of inspiration.

In speaking of inspiration, is it not a blessed boon given to man? — the certainty of communion with the spiritual, coming through the aid or channel of minds who have tasted of his glory, richness, and power, and sincerely desire to impart it to those less accessible; feeding your minds, as they are fed, from a still higher source, and so forming a chain of thought and blending of understanding reaching from the inhabitants of earth through the spirit-spheres, continuing to infinitude, and involving the supernal heavens, where shines still more of his glory, — and all this never, never to end, but being lost in the great I Am. Oh, what thoughts for man to rest upon! It lifts the soul in admiration to Him who breathed upon a bit of chaos, and pronounced it man; spake the word immortal, and pronounced it reason.

In the principles governing man, if the attributes of Nature yield not a supply for which his nature thirsts, is it not compatible with the work of God so to place man as to have him receive that which was intended for him, and is adapted to no other purpose? and is it inconsistent that

instruments of his work should form the channel, or that he should make use of them, for the further enlightenment to the whole human family? If so, then are we dupes and instruments of deception; and the same applies to every individual, however earnest may be his desire and intention to aid others.

Wherein lays the power of transmitting divine grace from one to another, if not in the power of mind wrought upon by higher intelligence? And is not this intelligence God? for such is he; and, let it come from any source, is it not of him? Can man demonstrate the existence of any channel or source made use of by God for the benefit of his own, but the mind? then is he not lost, when, in imagination, he communes direct with him, minus a channel?

In the heterogeneous mass forming communities, what an elevation there might be above the present standard of right, if all were aware of the fact that they could ask each of their spirit-friends, and receive that information they so much desire regarding the future! and how great the contrast compared with receiving through a channel foreign and unknown! How benign the influence when given understandingly, and divested of mystery!

Among the many mysteries crowding the intellect, there is not one that makes the mind so humble, patient, and aspiring as the fact of spirits communing with their earth-friends. Their attachments draw them to earth, there to spend much of their time; and how natural to suppose an avenue might be opened by which they could come to you! Thought responds to thought, and this is the food upon which the spirit feasts, and which it gives in return; therefore much of your communing, even in the silent cham-

ber, and perchance upon bended knees, is with your spirit-friends.

The mind, after it has long wandered in the paths of rectitude, and obedience to divine truths, becomes the instrument of notoriety through the channel of elevation, looked upon by some as the straight and narrow path, but in reality the broad road to happiness through knowledge which all must possess. Intelligence springs from the soul, and there divines a principle, permanent as the hills of the throne upon which he places the mind, there to feed upon the fresh verdure thrown from the fount above to replenish all with a fresh and lasting view of heaven.

In the fulness of every step taken in life, with a comprehension of the formation, development, and progress in man, what an ethereal glow of divine love it presents, matchless from the first step, approachable by no other power, superior, unequalled in its termination!

The vitality of every organ rests upon progress through development, and finally terminates in the boundless sea of retrogression, if not kept constantly upon the wheels of development, through the channel of time passing on to eternity. The descendants of every nation merit a share in the routine of progress, and thereby develop something beyond their former condition. It is but the just due proportioned out to man, nature, and all things obeying law or the dictates of his will. In this proportion do we all stand in our relation to him.

Seek, then, development; and by so doing germinate into a branch of divine truth, filled with love for all mankind, confined to this life until such time as the spirit says, "Go higher:" then will development commence anew, carrying the intellect high above former intelligence; and *progression*,

the element combining all, will lead you to the depths of soul-truths, advancing the mind step by step until the whole realm of eternity, as it were, stands before you for your reception.

THE PRINCIPLE OF SIN.

THE principle of sin is maintained upon the ground of its existence. Sin, in the broad use of the term, means a departure from right; therefore, when we speak of sin being planted in our natures, nothing more is meant than the capacity to diverge from right, and receive wrong in its place. Sin is the deadening apathy to a life of integrity, virtue, and trust. In view of the innumerable manifestations of iniquity, we are led to exclaim, "From whence sprang the capacity in mankind to engender so much evil, and manifest it under so many different forms?"

The faculties are capable of being wrought upon so as to implant evil; and here rests the free agency of man: he can pervert and destroy, or make alive to everlasting life. Sorrows inflicted arise from a lack of cultivation of the faculties, turning the evil of our ways to a point where indications of good may come.

Sin, when viewed in the light of undeveloped good, loses significance as a faculty separate and distinct, but is so closely allied to powers that awaken sensations and desires for a better life, that one merges into the other, and is swallowed up in the powerful effulgence of light and truth. The faculties of our nature are *left with us to cultivate:* we are to decide whether they shall be called to their proper

use, or be awakened to a sense of no qualification but evil. As a general rule, it is the intellect that is deficient, by which these God-given faculties are perverted, and so badly used, that the stigma of crime steeps the life in misery and unhappiness; for there lies the capacity for good or evil, no distinction being made but by the *will*, which, being brought to bear, brings out whatever is desired, either meet for repentance or for everlasting damnation.

In sincerity of prayer, there lies deep hidden in the heart a desire to be and do good, which calls upon the faculties to arouse and sustain the desire. The capacity to act sets in motion these feelings; and thus commences the work of prayer, or a change wrought by a strong desire of the will to become better, sweeping vice from life, simply by cultivating the capacity for good.

The vices connected with perversion of the right use of the faculties leads one to suppose the heart is made up of bad alone; but there is no one so depraved, but that some faculty has been allowed its freedom, and given rise to some good act. In time passing with an individual, the more manifest the desire for things not satiable by the higher powers, the more are the faculties called out in a direction indicating sin. Woe betide him who lets his nature run to waste, sinking deeper and deeper into the gutter of vice, covering the faculties with an incrustation of sin which only long years of mature reflection can burst, permitting the shoots of goodness to spring forth!

Mankind are surrounded by discordant elements, which allure to this crooked path, and then to that; framing conditions to which often, very often, the faculties yield: thus temptation steps in and allures away. And yet man is not necessarily subjected to sin. The fact of his capacity leading

in that direction is no reason for his being there; but with laws to obey which are wholesome, righteous, and holy in their precepts, creating bliss immortal, if he chooses *not* to obey, who shall force him? or, if he prefers to take a reverse course, who will interfere?

More or less of true character is manifest in every one who shows a capacity for good; but still more is manifest when the faculties are involved in sin, because that lays at the door of every individual without effort to that effect.

The inclinations of mankind are most directed to evil, or, in other words, weakness of intellect is the common condition of all humanity: therefore the strength to overcome that which calls out the faculties in a wrong direction is not enough to resist temptation, and thus do sin and vice make deep inroads upon the conduct of man.

The design and effect of morality are to carry out the practice which the faculties inspire, and make ready for higher attainments. The capacities of mankind are wisely wrought upon for good; and, by a right use, sin is supplanted. The mind is carried victorious over error; bringing out the individual character in a way to promote elevation, and raising every feature of humanity to a standing above crime, or evil inclinations in the heart.

It is the capacity for understanding that is touched upon, vibrating echoes from the low and sordid things of earth to the higher and more spiritually-defined positions of life. In proportion as you raise the intellect, in that proportion will vice be overcome, and sin rooted from the nature. The faculties are the powers of mind; then is it not left with the individual to make good and elevating use of them, or not?

The power of man is invested in strength of mind; then,

if it is left with us to cultivate, how can it be said that sin is designed by itself? In ruling evil, one condition gives place to another, and thus bad becomes good, and good the result of a right understanding and use of the faculties in a way to develop good instead of evil.

Can there be any definition of sin other than a perversion of good carried out in action? So closely allied are the faculties, that one gives place to the other alternately; and indeed it is the same capacity that acts, but brought to bear differently. In applying the term "evil," we find it so closely connected with reformation, that is it not more properly called undeveloped good, or that which may become so from temperament of intellect and habit? then where is the objection to its being the lesser good, proceeding from the same source, *and made for some purpose?*

The subject of sin is one that has not met with proper consideration, having always been looked upon as a wrong, attributable to the Devil. When we take into consideration the idea of evil being planted in our nature by a capacity to err, it intercepts the idea of any other power, and plants our feet where the intellect can discern the length and breadth of sin, and the implements with which to overcome conditions not favorable to the growth of good. The effulgence given off from the brain indicates a capacity for cultivation, and furnishes proof of the design of evil; for by it is progression, and when the dawn of light appears, doubly are we prepared to appreciate the contrast with darkness.

In ushering the mind from one phase of development to another, time is necessary for the faculties to take it up, and develop more light. In corresponding terms is sin to be viewed. The Creator never made any thing without cloth-

ing it with a purpose: hence sin should be looked upon as coming from ignorance, sprouting into one vast growth of love, wisdom, and truth; making emblems of purity shine forth from those faculties where sin did once abound; Christianity being added to man's life, and he counted worthy unto repentance. This is well; for by so doing the law of progression is carried forward, to aid which is the earnest duty of every one, purifying and making holy that which is unclean, planting peace in the midst of terror, sowing seeds of contentment where discord once reigned, and reaping the harvest of personal well doing.

No power is necessary for the fulfilment of all things, but that of God; and to that source do we look as the origin of all, and thus reconcile sin as the growth of man's nature, wrongly conducted.

RESURRECTION.

WHAT an idea to suppose that this body, perchance a motley, decaying mass, or turned to dust, and carried by the winds to the four corners of the earth, is ever again to be united!

There is a palpable contradiction to the reasoning mind in the idea of the coming together of such particles as are constantly being exhaled into the great atmosphere of life, uniting as they do with other particles, and forming other substances, they in turn decomposing, and undergoing the same changes, forming Nature in its continual round of manifestations.

In the middle ages, resurrection was looked upon as

something pertaining to the spirit after this life; but Christianity has drawn the veil of obscurity, and plunged the most reasonable deductions into the vortex of human imbecility. Endeavors to reconcile their theories are made upon the ground that they are told so, or that it is recorded in some particular manuscript. Is it supposed for a moment that this process is to apply to any other substance but man? The very idea would be preposterous. Who ever knew the fact to exist? If demonstrations were going forth to prove this position, it might be looked upon with more favor; but nothing do we find in Nature, or the laws governing materiality, to harmonize any belief with the Bible to that effect.

The more the idea of resurrection is dwelt upon in this light, the deeper is it involved in mystery. Whoever will search into the reproductions of Nature will there find sufficient evidence that decomposing substances tend directly to forward Nature in her development: hence it is but a continual routine which Nature demands for the fulfilment of her purposes. Vegetation, and that part of man destined to be separated from the spirit, is ushered into as many different forms as Nature presents, and decomposes as often as the life-principle is withdrawn.

In dwelling upon this subject, but one expedient is admissible; and that is the supposition that all things are possible with God. But, when man says all things are possible with God, what is meant to be understood? Does it imply inconsistencies perverting his own laws, creating that which is directly opposite to himself? Does it imply the power to create man in the image of himself, and at the same time be an animal? Does it imply an angel of light, and at the same time a devouring demon, both in one? Can he make the planets revolve in their orbits, and at the same

time traverse a straight line? Can rotation blend with a straightforward course? These are simple questions; but enough to show how much lenity ought to be shown to such asserted meaning of the phrase.

The term "all-powerful" is often used at random, not taking into consideration the *unchangeableness* of that propelling power, from a *fixed and never-deviating* course, without the least semblance of infringement. A combination of love, wisdom, and power, is God. Then let us attribute to him the whole, never separating the former attributes from that of power, and we have a being whose every act transcends all our conceptions of regularity, firmly-established laws, and never-deviating principles; by which all are governed.

"Resurrection" is a word simple and complete in its definition. Every idea brought to bear upon eternity, or every unfolding of the mind, is the resurrection of a thought. Let this continue until the mind is no longer able to retain these thoughts through the earthly machine, and then it simply takes its departure, or is resurrected to where it can still continue to unfold, and imbibe the strength of wisdom, love, and power.

Resurrection is nought but the continuation of the mind after it has left the body. It is a continuation of that which always was, and is to continue as long as there is a Supreme Being. Every act of man is resurrecting happiness, or the reverse. It wakes him to action in the beginning of life, preparing him for an inhabitant of that world of which all are heirs. This should ever be man's highest aim, both in thought, intellect, and aspiration.

After the spirit is freed from its mortal habiliments, it assumes, according to St. Paul, a spiritual body; and such would be the declaration of every spirit. When we ascend

the throne of progression, and pluck from our Father's hand divine wisdom, making us more spiritual, it produces feelings of exaltation far surpassing any thing in earth-life; what, then, can be the propriety of again inhabiting the body that has been cast off like a worn-out garment? The thought is repulsive, and one which we desire to make every endeavor to erase from the conception of mortals, planting in its stead a more rational theory. Let the mind break away from those ancient ideas, and come out where we can reach the understanding, and we will prove to you that we have a body far superior to that which we once possessed; and never, *never* again can it be united, or in any way connected, with the one gone to decay.

The spirit, when separated from the body, assumes a dictatorial control over its personality: it has power given it by the inherent properties possessed within itself, and feels to become master of its domain. Therefore, ye mortals, harbor no longer the idea that a spirit will ever return to that fleshy habitation, but let your minds soar above the idea of a resurrection of the material, and become heirs of spirit-identity.

ENDLESS PUNISHMENT.

We invite the attention of the public to those phases of life which are most inviting, while we cast but a hasty glance at false positions. Every effort manifested by men in a religious direction is carried forth with the overruling justification, *we are right*. When an argument is presented which does not follow in the footsteps of their early educa-

tion, founded upon their ideas of the Bible, they pass behind the screen, and cry "Infidelity," and you are denounced as a victim for future admonition.

Many doctrines are tolerated from the fact of their being upheld by those who are considered lenient and just. Among these there is no one propagated with more persistence and overbearing sway than the doctrine of endless punishment. Its advocates hold to it with a greater *tenacity* than to any other doctrine, and include all who are not partakers of salvation in its unflinching grasp. To such an extent has this belief prevailed, that divinity pure from the interpolation of eternal punishment can scarcely be found within the limits of church-organizations. Doctrines are well, when viewed with observation necessary to detect the great fundamental truths laying at the foundation of every individual's honor and integrity, and observing the rule of applying nothing to the condition of others but what you are willing to share.

If all there is to judge from is the principle of condemning a man because his surroundings produce obstacles he is not able to overcome, and it places him where he is to be *forever miserable*, can there be the least credit given to him whose path, by some agency beyond his control, has been strewed with more harmonious relations, by which he becomes endowed with all that is necessary to make him the heir of everlasting happiness? Where is that mark and prize of the high calling of God in Christ Jesus in him? It was no effort of his that placed him in a position to choose right, regardless of all conditions, any more than that of his neighbor. It was no virtue of his, *but because there entered not into the composition of his nature* that thirst for evil which became master of a mind not stored with

firmness and decision in the right. But what if some are deficient in overcoming evil; are they to be disowned by God, and merit eternal punishment?

By such ideas is the mind led away from the purity of Christ's teachings, when he says, "All ye are my brethren;" "Forever, saith the Spirit, will I strive with you."

The full import of that word "forever" implies eternally, always, without ceasing, and brings divine grace to bear in the future. And who shall say that the Spirit is incompetent to prevail, or is destined to strive for nought?

If the Spirit is victorious, it includes the whole human family, sooner or later bringing them into the fold of redemption. If it were not for the doctrines put forth by the endless-punishment theorizers, this would at once become the established belief, so reasonable is it that the mind at once grasps the fulness of so natural a course of reasoning.

Pausing, we reflect upon the vast amount of thought which is being given to this subject. There seems to be a growing inquiry which the mind enters into, that will finally put this doctrine at rest. The necessity for man to become great is being confined more to the volume of intellect; and such principles as had taken firm root in many Christian communities have been gradually giving way to a more rational conviction. Life renders obedience to universal law necessary for the supplying of spiritual and temporal needs: this is enough for the mind's employment, without clouding it with doctrines which pause upon the threshold of eternity to count you as lost. Advantages render the mind accessible to more serviceable knowledge, and more directly connect it with the spirit-world, than in searching those old manuscripts for foundations on which to build doctrines of a precarious foothold sliding directly into hell.

There is such a gulf intervening between endless punishment and our ideas of God, and what belongs to him as a Supreme Being, endowed with all wisdom, love, and power, that we are led to exclaim, "From whence arose so great an error?" Is it from the teachings which its believers take as their guide, or from a wrong conception of those teachings? What right have they to exclude any from enjoyments in the other world, of which they are the daily partakers here? Have they been to that world which they profess to know so much about, and peered into those realms where flows forth that venegance which they are meting out with a vehemence which blinds them to the idea of God's being the Father of all? Have they conversed with the authors of their sacred ideas? Have they ascended the throne, and plucked those mighty emblems from the purity of Christ's teachings, and set them at variance with the idea of his being the mediator for all?

Questioning thus, we soon come to the conclusion that man has not quite arrived at that point where infinitude lies spread before him as a scroll, with the future of every one written thereon. The more the mind dwells upon these points, the farther will it recede from eternal punishment. Feelings of brotherly love and fellowship should be more characteristic of humanity than to let this doctrine have a place contiguous to Christianity in the heart. When Christianity takes full possession, it supplants this idea, and plants in its stead a sympathetic tie, binding all hearts together in one band of brotherhood, causing each to share another's feelings in affliction, or in any contingencies that may arise. Therefore a lack of Christianity working in the heart may develop uncharitableness, leading to a doctrine too horrible to be personally applied, either in carrying it

into effect or in its experience, and so extending it beyond this life, and there casting it upon the great Father of all.

But the question arises, Is the spirit more miserable than it was in the form? and is it forever to remain so?

The evidence is before you. Thousands of spirits are constantly returning, giving an account of spirit-life and the conditions they are in; and, when my voice shall be heard, it will add one more to the testimony. The beauties of spirit-life can never be portrayed in words. We can partake largely from the fountain of divine wisdom, and reap happiness, or grope in darkness under the canopy of idleness, and misery is the result.

But progression, *eternal progression, is the one important privilege of every spirit*, perfectly annihilating misery, and crowning *every spirit* with immortal glory. Oh, the beauties of spirit-life are beyond comprehension! God is just everywhere, taking care of the whole human family, not forgetting or forsaking them in the spirit-world; but he is more accessible here, and his glory is doubly magnified, loving all from the richness of blessing and happiness in store for them. To obtain this, spirits must labor as diligently for the good of all as for themselves; and such as they are willing to share, that mete out to others. Oh that all minds might behold the truths of spirit-communion! which would certainly divest them of much error, and give them a more perfect view of the life they are soon to meet.

Plant the feet upon *good works* proceeding from the heart, for the attainment of holiness, is our counsel to you, and no fear need be entertained of eternal punishment.

Let purity of life render each one *so* far advanced in eternity; for what has been neglected must be restored, and finally all become partakers of one blessing.

KINDNESS.

WHAT a word to dwell upon! so characteristic of that feeling, which, when prompted from the heart, never fails to call forth a corresponding feeling from others. It opens the heart for more refined reflections, and prepares the way for a growth of principles culminating in the Scripture of divine love. Without kindness, charity is void of significance, and becomes a mere display. It is one faculty among many others given to mankind to improve upon, and wends its way through the affections to the intellect, there demanding more prominent action, and directing the inclinations to where great good may come from its exercise.

In portraying this to the understanding of others, you have only to practise it, and it will contribute to their eternal good. It beckons all humanity to a region of purity; it bestows charity with a helping hand, sowing broadcast the effulgence of love. Kindness measures the capacity for generosity, and opens before you the import of the heart, whether softened to the demands of pity, or inured to the coldness of indifference. It speaks volumes for the heart, and betrays the inward conception of right, and the susceptibility to moral influence.

It must, of necessity, share with mankind its full co-operation in working out salvation; for without it thou canst never reap happiness. Seek this implement of redemption, nourish and protect it as one of the sublime truths, and it will secure for thee eternal reward. Kindness is the germ of obedience to the law of divinity, and is the budding of those useful propensities which are called out in social intercourse, guiding the feelings into a channel of happy

results. Mankind without kindness verge to the animal plane, there to grovel in the luxurious growth of their own wickedness.

Liberality of sentiment may be attributable to a full share of this one gift from God, making each and every individual a part of one family or brotherhood.

Oh that humanity could behold itself as bound in one obligation to friendship and kindness among its members, the same as Nature spreads forth her garb of verdure for the benefit of all! How deficient is this feeling in the breast of humanity in general! They may well be likened to the icebergs of northern regions, so cold and indifferent are they to the interests of each other, or to that friendship which clasps each by the hand as a brother, seeking to call out the best motives, and manifesting such in return. We are the objects of kind care from our heavenly Father, and can we not bestow it upon each other? He has endowed us with the implements of kindness, and will he not make happiness the result of their use?

The courageous may tread life's rough path alone, the weak may falter without aid from the strong, the blind grope in darkness without light from others' brilliancy, and all be made a prey to selfishness through a lack of love and kindness to each other.

Better be devoted to gods made of brass, or idols of wood and stone, than to possess the light of better ways, and give it not a place in your heart; "For, inasmuch as ye do it not unto these my brethren, ye are not of my Father," is the language of that great leader who tried to instil kindness into practical life.

Kindness should meet its full counterpart, never being biassed by doctrines or prejudice; but let it imbue every act with a growing solicitude for the general good.

Various are the ways of applying this balm to meet the feelings of others, and raise the fallen from a state of degradation to a self-sustaining standard of morality. The every-day occurrence of hospitality is vitalized by this feeling; and, as time wears away, it grows to mature friendship. This is to extend to all, or it becomes selfishness. The growing condition of every mind needs the cultivation of this one faculty to keep it apart from the general absurdities of the day.

We regret to see a perversion of this feeling manifested in the churches, by virtually shutting from the kingdom of heaven such as do not subscribe to a creed, or belong to some church-organization. Kindness should fill the cup of salvation, extending it to all, and bringing such a feeling to bear among the churches as would unite them into one body of defenders of universal salvation, through that love characterizing the different faculties. It should extend its benign influence broadcast, opening all hearts to commune with all, and recognize the whole human family as God's church.

Our hearts are drawn out in prayer to God as the source from whence all error is obliterated, all weakness strengthened, and imperfections restored.

"O merciful Father! open the hearts of thy people, and give their understanding the benefit of kindness emanating from thee, that all may partake and give to each other freely. Give each a share of thy grace, that they may bestow it upon each other. Give them knowledge and wisdom to make a right use of this thy blessing, and a full appreciation of goodness proceeding from the heart, and prepare them to impart it, each to his fellow-being, *practising it daily*, and relying upon the benefit received in happiness as compensation and reward from thee. May they never shrink from

the duty of washing away their own perverseness of heart, making deeds of evil shine with purity, made white by their determination to atone for the past! and may they rely upon the strength of goodness, charity, love, and kindness, felt and bestowed upon all, as the growth of the heart received from thee!

"O our Father! send thy grace to rest upon this community, in the form of knowledge and strict observance of the dictates of conscience, embalming their hearts in thy love flowing spontaneously; and, as they receive from thee, so may their hearts be touched to give to others in return. In the effulgence of light given off constantly from thy works, may the soul drink long and deep draughts from the fountain of inspiration, swelling the influx of perception, deadening heresies of the past, and calling into action divine principles fixed upon thy eternal throne. And, O Father! teach them, through the inspiration of thy love, to search *Nature* for manifestations of thy power, wisdom, and bounty. Allure them on until their minds expand, and drink in a full comprehension of thee from this source. May the emanations from Nature inspire wonder and gratitude sufficient to impress conviction of thy greatness, power, and mercy; imbuing their hearts with a desire to know more and more of thee; feeling that through thy works thou art ever present, permeating the whole universe with a principle of love, culminating in man. And, O Father! may they fully realize this, and the greatness of thy design in so making man; and may he not pervert or seek to crush the boon of kindness, but let it spring forth, a tree of love and friendship, whose branches extend to all humanity; for such was the design, and such must be its use to reap eternal happiness.

"The conqueror goes forth armed with the implements of

heroism, making conquest over his foes, disarming terror, and planting peace, light, and truth. So may it be with thee, O Father of light! marching with firm tread of progression over the wickedness and errors of the people, slaying them at the feet of truth, never to rise but as obedient servants to thy laws.

"Be thou the guide to all good, through the efforts of each individual seeking to obtain for himself that which thou always keepest in store for the diligent seeker. And reward is sure to follow through obedience to the law."

NATURE AN EVIDENCE OF GOD.

Nature was the first tangible manifestation brought to bear as an unfolding of God's work. All else remained in an ulterior state, compared with the rapid strides and immense growth attained by Nature. It has spanned all space, taken for its magnitude the sphere of other worlds; and it times its great magnetic attraction by that Power who bade it come forth and assume the responsible position of becoming the habitation for a higher representation of work already begun. The work of Nature has ever been guided with that certainty, precision, and purpose in view, which indicate a power latent and full of design. What a vast sea of comprehension Nature presents! and, if not brought into existence by the hand of an Almighty Power, where shall we look for a line of demarcation between greatness and the productions of creative energies? The characteristic of Nature is to unfold without any apparent necessitating

interposition; hence its primitive subjection to established laws. And from whence, and by whom, was the order instituted? and who keeps it in existence to-day?

There are facts as well as conclusions to be arrived at from a study of Nature; and unmistakable evidence exists of a power so shaping the course of events as to make it necessary that man should conform to its requirements. In attributing to God the dominion over one, so may it be supposed his sphere extends to both. Man seems no more the object of care than the application of Nature to his surroundings.

The work of creation shows a divine power centred in man, and diffused from thence over the whole universe. There must be capacity for an understanding of God; and an enlargement of that capacity brings us to reason upon him in accordance with what we behold in the form of man, nature, and indications pointing to a future existence. In clothing ideas regarding a Supreme Being, there is but one step to be taken, and that is to present what is known of him through his works. These works practically bring daily to our conviction the fact, that there is an overruling Power, guiding in unison man and the elements of which he is composed, and over which he has not the slightest control. Even the air which he constantly inhales — giving life every moment of his existence, and upon which he is as dependent for subsistence as upon nutriment — comes from no other source, given for the supply of this vital spark of life; but in the elements of Nature, floating in every breeze, it is given by the hand of an unseen Power.

In drawing conclusions from Nature of the existence of a Supreme Being, it is necessary that the mind should be free and unbiassed, ready to drink from the fount of progression;

pausing not upon the threshold of past ideas, but marching on to those heights of knowledge and wisdom which are within the reach of every one who investigates the great architecture of Nature. Through this he manifests himself with power and love, shorn of all vacillation, and moves with a firm, steady tread, wielding and controlling by established laws; deviating not for the caprice of man, but holding an existence independent of all conditions subsequent to man; making man dependent upon that same power, held in existence by the same law, and developing from Nature the formations composing his body. Can any person be a studious observer, and not declare in his heart, "There is a mystery in all this if it be without a guiding power"?

Let us bring the mind subject to facts transpiring in our midst, evidence which can be accounted for upon no other supposition; for separate the spirit from all creation, man included, and you leave it a lifeless, decaying substance. The life-principle, or spirit, that pervades all Nature, and stamps immortality upon man as its highest work — if not God, pray tell where his dominion may be found! If we acknowledge him only in the hearts of mankind, then there must be a vacancy or deficiency in his controlling power. Either other agencies guide the elements, or they are not controlled: either supposition puts it beyond his jurisdiction. *Then why attribute all power to him?*

The motive-power propelling life lays in the spiritual embryo of mankind, giving tone and action to his being through the working of the mind; thus establishing a life-principle, which lives after it has left the earthly machine. But not so with Nature. Its duration is but for a short period in a particular form, serving only a purpose in transformations from one stage of development to another; enter-

ing compositions of various character, each decaying substance going to recuperate something in advance; making a routine of development extending through ages; preparing the way for progress of mind; establishing a round of progression extending through Nature and centring in man; keeping strict obedience to laws governing both, — and say you there is nought in Nature indicating a Supreme Being?

Stepping aside from this position, and reasoning upon the idea that God is not found in Nature, where can you draw the dividing line between the two? Separate Nature, and what has the spirit to operate through? Take it away, and it leaves a part of the work assigned to creation void of any further development or progress; and God, who made man in his likeness, fails to propagate that part designed as the rudimental condition for the unfolding of the spirit. Is there not a connection between the two; one made to serve the purpose of the other during the period of its existence? Shall we hold to the idea of his power and sovereignty over the one, and deny that mighty jurisdiction over the other? Has man an idea of a God without all power?

Let us pause upon the threshold of this mighty universe, and count the blessings that are daily handed down from that Source from which all expect a share, both the rich and poor, the bond and free, without distinction; showing love beyond conception, and demanding our attention. In the return of the seasons, the whole human family are supplied, keeping the body subsisting upon its bountiful provisions until the spirit departs; then it takes on an action peculiar to itself.

But Nature treads a firm step, moving the wheels of her mighty engine with a voice and power not to be misunderstood, pausing not to count the loss of man as worthy

digression from that power ever propelling her on. And now we come to the question, "Is it God, life-principle, or is it the mere semblance of an unseen power? *These are potent questions to answer.*

He speaks in fearful tones in the tornado; whispers love and modesty in the simple flower; makes divine harmony unite in the combination of man; shows divine wisdom in the perfect law of his being; calls forth feelings of sublimity as we gaze at the heavens, interspersed with myriads of bright, shining stars, all controlled by an unseen power *which is God.* And what is this power? or what is God?

Let us define his power and intelligence, and we leave the reader to decide. His power wields the mighty universe of worlds clustering around him as the centre of attraction, which obey the dictates of his will with a submissiveness of perfect reliance; they move in their orbits with the harmony of perfect arrangement, obeying the dictates of his voice in supplying man with whatever he made provision they should supply, and beckoning all to their arms, in the form of Nature receiving home her own. In intelligence, he abounds with that richness, expansion of thought, and etherialization of substance not to be fathomed by man; for it includes eternity, where all knowledge is perfected. But, as he has given us an example in the mind of man, let us represent in part its capabilities of expansion, and the road it is destined to travel; giving some idea of the intelligence embodied in this all-pervading power. The mind in its march along the path of progression imbibes thought after thought in the direction of the great infinitude; sweeps the broad universe of intellect, and frames for itself an extended range of knowledge; explores space inhabited by worlds, and counts all as the work of the great I Am; recedes to its inner life, and

there calls from the fount of its being love, wisdom, and a possession of the virtues combined, calling them into exercise to triumph over the weakness of sin; and then returns to God with a compensation of improvement upon the talent given.

Let the mind be attentive to manifestations, welcoming them from the broad expanse of the universe spread before it for evidences of a Supreme Being. Spurn them not; for even the grass that grows under thy feet remains a mystery: but take these things home to thy intellect, and adore them as the work of the great Intelligence, who ushers into existence all things by that life-principle manifested in the smallest flower, insect, or the sands upon the seashore. It matters not where we look, we are met by a voice calling from each one, "Behold the works of the great Maker of the universe!"

Deductions may be drawn from this piece that God and Nature are synonymous, and that one power controls the whole unitedly, under one system of laws, and directs, through development, all Nature in a channel with which man is connected, leading to something higher, acted upon by a life-principle (which is God) centred or concentrated in the immortal part of man (the mind), reflecting from this to the eternal world. This carries us over the whole universe, acknowledging but one Supreme Being; and what we know of him is by manifestations through his laws of creation.

From these considerations the conclusion is derived, that there is no other tangible source in which to look for Him. Theories and speculations may arise concerning a God like unto the ideas of the ancients. They personified him, and the present generation look upon him as a being manifested

in flesh; but, when evidence is solicited, it is found that he has never been seen aside from his works.

All this goes to show the fallacy of rearing a God suited to the imagination. *But let the mind rest upon that broad, expansive view of Deity involved in the form of all creative energies:* this will draw it away from one inadequate channel, and allow it to drink largely of knowledge divinely and inspirationally received.

STRENGTH OF INTELLECT.

RENDERING man his just dues, he is endowed by Nature with a capacity capable of diversified acquirements, which need to be improved so as to practically employ his entire abilities. No one will doubt for a moment the magnitude and power of that potent, ruling qualification, — the mind. All are led to expect from this source the credentials of a more honorable position.

What are worldly possessions compared to this ineffable acquirement, going forth as the guiding star, unfurling the banner of conquest won by the dictation of intellectual attainment! It reaches beyond the present, and extends into the future, and measures every step with a gratification from the best results which can be taken into consideration. When an individual passes beyond the idea or desire of bringing the mind into subjection to a high instructional discipline, he verges to a condition of bigotry, moral rectitude declines, and promptness of action is governed by motives selfish and sordid. The highest conceptions of

mankind are but reflections of the mind elevated by cultivation or debased by ignorance. Life in a solicitous channel is fraught with the beauties and harmony of an even and well-balanced mind.

The great divine Controller of human events has so ordered all things within the precincts of man, that his mind can sustain high and noble truths in every point essential to happiness and meritorious conduct; drawing to a focus the cardinal measures all are to use in passing through the stage of action referring to another existence. How much there is in every way adapted to call out the abilities in strengthening the intellect, and placing before every mind the fact that this is the one important privilege to be improved! The mind brought to a position of sound intellectual bearing is the prop upon which rests the individual in the decline of mature years, and by which the spirit is wafted across the stream of life to the shores of eternity, with a fearless anticipation of its condition there.

This element in mankind, by perversion, can be made an instrument of torture, deep horror taking the place of peace; or, by strengthening the intellect and bringing it to bear where ignorance and sin once prevailed, it alleviates wrong, and plants good in its stead.

This power of intellect carried with individuals sheds its benign effects through the ranks of their associations, and vibrates an echo into the future, never losing the harmonious ring of a far-excelling competition. What great trophies it brings to mankind! Without it life seems a blank. There is nothing that will match the mind in its ascent towards greatness, or so rule with a rod of correctness all coming within its boundary. It clears the track of error, unfurls the banner of truth (its highest aim

is productive of the greatest good), and erects monuments of strength combining virtue, morality, and integrity, and all influences emanating from the sphere of man.

The mind is not destined to remain stationary, but is an ethereal substance, penetrating far into space, subjugating materiality to close scrutiny, and bidding defiance to science, art, and literature; mastering all within its range of understanding, and holding a position ever ready to receive more.

This ethereal substance in man needs to be studied through the science of mind, bringing it in contrast with things material, and manifesting progress through the advancement it makes in a spiritual direction; thus preparing it to sift the bad from the good, and soar victorious over sin; meeting and baffling it, conquering and subduing instead of shunning and winning a conquest over your own nature in the form of *strength of intellect.*

Is it conceivable by the mind of man what he is able to accomplish by the use of this one element, or the powers combined in his nature? One effort after another is crowned with success, until he beholds his position with wonder; and, as one obstacle after another is overcome, it strengthens and prepares the way for something in advance. The mind goes on and on in pursuits leading deeper and deeper into unrevealed mysteries; and what once appeared obscure, or a miracle, now becomes clear to the understanding. You feel like beckoning all to the investigation of your mind, and are ready to sap the foundation of opinions not founded upon facts, through your own reasoning and maturity of things; never condemning any subject until it has undergone a thorough perusal, and has been made subject to the mind.

It is by growth of intellect that we are enabled to detect error, and, selecting from the past those traditionary

accounts which are recorded as the Word of God, give to them their proper place as ideas entertained according to the degree of intelligence the people were then capable of sustaining. They have been a light unto our feet to the present day; but they have served their purpose, and the mind now drinks more largely of inspiration. The whole universe of thought is becoming alive to the fact that this is an age of *progress*, and the mind must not pause in its career of advancement, and go back to ancient mythological forms of worship, or their ideas of God, or for the fundamental structure of literary attainments.

Progress demands advance of the mind, and casts the responsibility upon each individual to rear a standard emblematical of Christ's teachings, when he says "the kingdom of heaven is within you," meaning the calling out of all the faculties of the mind comprising the tree of knowledge, wisdom, and love, blended and centred in your own being. This is possessed within the strength of intellect. Crush it not, then, nor dwarf or pervert its tendency towards things divine; for there lie deep hidden the motives of the heart, actuating every act of life for good or evil.

The mind alone promulgates purity; and the moral, social, and religious relations of mankind depend upon this one element. The mind builds up and tears down, modifies and makes anew: all is comprised in this one faculty. It brings vividly to bear a high-minded superiority of intellect, or a conception limited, indicating bigotry, superstition, and ignorance.

When one glides from the consideration of past events, recorded in the history of any age, or of subjects touching future existence, the location of heaven and hell, of ideas pertaining to salvation through another, or the idea of

God being clothed with the attributes of man, to a condition of mind in which he views all things to be working for his good through his immortal part, and is raised by strength of intellect to where all looms before the understanding with a broad, extended view, his mind wanders forth to that future state of existence with a calm resignation. He has the assurance of a happy reception when the spirit is divested of its material covering, and allowed to seek those joys and associations so often longed for, but which it was kept from enjoying by the requisite demands of the body. His whole being is lifted on high with feelings of love toward his Maker. In the possession of mind, and aspirations towards things heavenly, he marches on, fulfilling that destiny for which he was designed.

The whole human race merit a share in progressive desires, and in the expansion of intellect, or the inherent properties of the mind.

Who has not this power within himself? Cast it not away then, but make the best of it through this life, and leave the future in the hands of Him who guides thee through this. The incentive to a higher life is self-elevation, and the mysteries of godliness beckon thee on.

Use this implement of his work in a way befitting thy highest good; and in no way can God be glorified to a greater extent than by keeping this part of him, which is intrusted to thy care, pure, and spotless from iniquity. Entertain the loftiest conceptions of his greatness, goodness, and holiness, and seek in thy heart to be like unto him. Seek light, truth, and wisdom from inspiration flowing in thy midst to-day, that it may give thee a peaceful rest in eternity.

POINTS TOUCHING THE ORIGIN AND PROGRESS OF MAN.

In directing the mind to this subject, it becomes necessary to deviate from the common acceptation of the term, and carry the mind back to first principles, or the first great actuating cause. The pursuance of such a course, I am aware, is not according to Bible records; but we have at the present day substantiated facts, reaching far into the bowels of the earth, fetching that forth which is more conclusive as evidence of the origin of all things than historical accounts or ancient fables.

When the geologist penetrates the deposits of unknown ages, he there finds the fossil remains of man. He finds, also, evidence that ages succeeding ages have passed away in formations, which, as time is now reckoned, are beyond any knowledge man has of past existence, or the commencement of his being; showing him to be the work of ages through a process of gradual development.

The fossil remains found by these practical workers and scientific discoverers are as perfect specimens of mankind as many species now numbered among the different nations of the earth. What are the conclusions to be drawn from these demonstrable facts? They are too important to be passed by unheeded.

Is it not conclusive to suppose, in connection with the above, that man was once in a state of undevelopment? and is it not in accordance with the process of other formations which we see manifested at this age of the world? and, if development is going on now, may it not be supposed it was

so ages ago? Then let us confine the mind to facts, lifting the veil from man's obscure origin, and consider him as among the first or foremost of God's works; for by the life-principle or spirit were all brought into existence. Descending from this position, let us treat of the spirit, which, being first, was followed by man through the agency of this spirit. "In the beginning was the word, and the word was with God, and the word was God."

The spirit goeth forth, and resteth whithersoever it goeth, gathering to itself form, and manifesting indications of a high purpose, commencing its work with the embryo of future development; creating at every step or routine of advancement, through the material, something farther in advance: so that, in process of time, man comes upon the stage developed as a perfect work, and takes a stand among the many wonders created from the beginning by the principle of spirit working through the lower to the higher, and making all conform to the eccentricities of spirit-emanation. It creates a life-principle peculiar to itself, embodies in a form such as pleases the Almighty to give it, holding possession until it pleases him to withdraw, and enclosing all in the environs of spirit-power.

In this ratio came forth man, from the first formation, out of a state of chaos, conscious of a future existence by the possession of the spirit of God. These formations were constantly breathed upon, and consciously unfolded according to his dictation, and reared by the voice of his will, silently reaching the height of his work.

In the embryo of the formation which concentrated to a point the forming attributes of man, there was a tendency to gravitate towards the actuating power, and to unfold the elementary principle which lighteth every man that cometh

into the world, embracing in one Godhead a connection starting from chaos, and ending in an eternity of duration.

In drinking largely from the fountain of knowledge, it becomes necessary that the mind should comprehend the steps incident to its period of formation as far back as is accessible, and so trace the connection between the spiritual and the material, and the relation that one sustains to the other. Geology may fathom the material; but it is the science of mind that must penetrate to the spiritual, and make a clear distinction between the two. This may be considered the greatest of all studies, penetrating into substance, and there discerning the spirit or life-principle, moulding and shaping the material, permeating and diffusing its peculiar qualifications, holding it subject to control, enlarging its rudimental condition, working in all things divinely as in man, and stopping not upon the threshold of a less significant master-hand, or embracing less than eternity in its broad expanse of action.

The process of progression may be called the work of the spirit, ushering man into existence, and crowning him with reason. All things are subservient to its power, from the simple flower up to ethereal matter in the form of mind. The mind in searching after truth holds on to this one element with a tenacity never to be dethroned, and grows stronger and stronger, brighter and brighter, until endless glory takes possession, and raises it to an elevation where glimpses of the divine mark a course like to the richness of verdure, and the power of ethereal emanations. All things manifest progress; and the mind is a progressive element from its first conception as embodied in man. Undergoing changes incident to the life-principle, or spirit, it goeth forth as in the still watches of night, laden with spirit-develop-

ment, and, marching through the ranks of progression, affecting all substances that it operates upon; showing God to be in all things the beginning and end; commencing with his spirit, as the word, or life-principle, breathed upon all things. The beginning was chaos, or whatever it pleaseth thee to term it in language signifying beginning; and development, the process by which creative designs are brought into existence.

Too much cannot be said of the effects and benefits of the progressive element, carrying ideas in advance, causing the people to share largely in anticipations of something new, as of light in advance of their preconceived ideas. It was thus the mind was led from idolatry by removing errors of the past, and establishing holiness by works instead of by forms and ceremonies. All this arose from a process of growth, developing more the progressive element incident to the work of God, and ripening the understanding for the loftiest sentiments with which to give utterance to the feeling of Christianity through the teachings of inspiration.

Progress in man denotes withdrawal from the past, and an ushering-in of new light, and keeps the mind attentive to the fact that progression is its destiny. Will you crush or pervert its tendency by closing the doors of the mind, and shutting out all light unless it comes in a particular channel; not advancing from the primitive growth, but resting satisfied with what others have obtained; rearing a structure anew, which has been overthrown by evidence that has proved it to be based upon the understanding of people in a state of primitive discipline? When recorded, it was the work of their enlightenment at the time, pointing the way clearly towards progress; and which can be no standard or established rule for us any more than man in his present

state can determine what shall be the highest condition of immortality.

But as progression is the work of the spirit of God, and as it has been revealed from the beginning as a slow but sure process of development, so will superstition and past inspiration wear away, and give place to that which is more in advance. We transfer all responsibility to him through this channel, extending it through this life and eternity, neither adding to nor taking away, changing nor keeping in order, but leaving all to Him who intended man to be made in his likeness; striving ourselves to make the best use of so important a privilege. We are interested in the multiplicity of sources spread over God's universe for the mind to investigate and become enlarged thereby, receiving and taking hold of ideas presented from a standpoint which is unalterable by the vicious propensities of a long life of idleness, ignorance, and sin.

When one contemplates the long period of time which has elapsed in his own history, as recorded in memory, and combines also events that transpired long before his existence, as rehearsed by fond and devoted parents, protectors, or friends, which they, in turn, received from a source still more remote, the mind is carried back to contend with prejudices, superstition, and ignorance, which hold sway among the people, and have become established as a part of their education. Under such influence, the mind recedes from a close application to those teachings which reveal the present to be an age of progression, and retains nought but ideas peculiar to ancient origin.

Laws or principles are regarded as miracles by those who hold to the idea of special Providence, and regard man as springing from a divine source; but no explanation is

given, except that he was made from the dust of the earth, — a mere assertion, without philosophic reasoning, and without the science of mind being brought to bear upon it, or any distinction being made between the spirit and the material. No reference is made to the spirit of God working in all things, showing a purpose in advance; but all ideas are clothed with "Thus saith the Lord," and "Thus saith the Most High," never pointing beyond their own individuality for the law of that progress manifested in every thing the spirit hath breathed upon, and touched by the magic power of an unseen hand.

The sentiments imbibed and indorsed by the ancients were in accordance with the times of their development, or conditions suited to their spiritual unfolding. These people were ignorant of laws, having no conception of a God except as a person, declaring in their hearts that they knew no God but the God of the Israelites, praying to no other, and holding up sacrifices as an offering for their iniquity, letting the redemption of their sins rest here. This was their religion; and hardly light enough had they to maintain even this position, often substituting images for God; showing their ignorance, and necessity of a higher spiritual development.

And thus, as *progression* advanced in the mind, unfitting the people for such forms and ceremonies, the heart was prepared to receive higher and more exalted views of Christianity, and the attributes contained in Deity. They were led to look for a change in their mode of worship; and hence was Christ prophesied of and brought to appear in the light of a Redeemer, or as a new source for the redemption of their sins. They clothed him in a garb peculiar to their early education, the mind not having wholly emerged

from or laid aside the idea of worshipping a personal being for God: but, advanced so far, they were able to discern him as being more closely allied to the spiritual; and, feeling joy in their hearts for increased light, they were led to look for him there, and nowhere else. And now, because they limited the mind to his sphere of action, shall we? Shall we stop the wheels of progression here, or let the mighty flood of light that has been pouring in upon the mind ever since the world existed with an individualized existence, have its perfect work, and transcend all errors of the past, giving a broad and extended use of the mind, never forgetting it has a work to do in repairing and tearing away the rubbish of the past, that more light may shine in upon that immortal part, fulfilling that word "progression," and erecting a monument of knowledge, goodness, and happiness, lasting through eternity?

Thus the spirit goeth forth as the beginning; holds progression as the instrument of its work; and combines magnitude of intellect, greatness of power, etherealization of substance in the combination of mind. Concentrated in man for an exalted purpose, the machine through which it works is ever the most perfect of any living thing. Let it be the design of every individual to know more and more of the work of this spirit, that they may be so far advanced in eternity. There may be truth in all sentiments; then cast away none, but hold thyself in readiness to advance from thy present position to a standard pointing higher; accept more extended views of progression; exalt the mind victorious over error, and give it a brighter view of truth.

FREE INTERCHANGE OF SENTIMENT.

TRUTH, light, and error are given from one to another through conversation. The principle of conversation originates with a desire to instruct; therefore, social intercourse is established upon this basis. From thence proceed the more profound ideas, glimmering from the mind with the purpose of raising the understanding of others to a level with our own, and of calling ideas from them which will aid our conceptions concerning subjects upon which we possess not sufficient intelligence. Thus the art of conversation is made a source of pleasure and information.

What is there more productive of benefit than the possession of a faculty of explaining ideas intelligently, which, promptly met by the receiver, become a part of his store of knowledge? what, I ask, can be more beneficial than this mode of conveying instruction, as prompted by elevated motives, with the good and meritorious prospect of raising one individual to the rank and intellectual station of another?

Conversation is but embryo intelligence germinating into knowledge, imparted as the ideas are framed, thereby transmitting thought, and stamping it upon the minds of others; or a mutual exchange of sentiment, the feelings of reciprocation laying the foundation for further research. Such is the tendency of pure, elevating instruction, called out and given in free interchange of sentiment.

Communities, in general, are defined in their position by the fluctuating information received by transient or stationary instructors, mingled with the literature in circulation. How important, then, that all classes be accustomed to hearing

discussions, and to mingling with those whose standing is far in the ascendency! Letting pure and elevating thoughts flow spontaneously calls into action every fibre of the intellect, arousing some more than others, according to their susceptibility, and ripening into maturity reflections to be meditated upon for months and even for years afterwards. Thus free interchange of sentiment becomes the .founder and promulgator of light, truth, and facts far in advance of views before entertained, and establishes precepts and principles for the people to follow for ages to come; gradually preparing the mind to accept growths of purpose beyond its immediate capacity to indorse and apply individually, or such as behooves communities, nations, and kingdoms, and all connected with overthrowing error and establishing principles of truth, to accept.

It is by free speech that nations emerge from conditions that are oppressive to a higher standard. It is by free speech that ideas promulgated for a time merge into those farther in advance. It is by and through the power of free speech that institutions of learning are carried forward with the spirit they maintain. By such promulgation is an influence of equality shed broadcast over the community. All merit a share in its freedom. The illiterate have thoughts analogous to those of the man of art and science, because such was every mind until brought under the influence of instructional discipline. As reproduction is the tendency of mind, through relationship, to what is more advanced, how natural are the steps leading through degrees of advancement, producing in others what we feel inclined to bestow through the influence of free communion!

Many contingencies might be overcome and avoided by freedom of conversation and the expression of views frankly;

not feeling the grip of suppression, but letting the ideas flow unbiassed and unpremeditated, as the stream pursues its natural channel, disguising not a ripple upon the surface, or a pebble lying on the bottom, and, perchance, worn bright as an ornament for use. So is it with free interchange of sentiment: it speeds on its way, and calls from the slumbering recesses of the clouded mind such brilliancy of thought as makes an ornament for the intellect, enduring as eternity.

The divinity in intellect is called out by free interchange of sentiment, in awakening the reasoning powers, and bringing to bear that which is meritorious, and worthy to be retained. Never fear a *commingling* of *associations*, or to hear that expressed which is inharmonious, or repulsive to the moral understanding, for fear of being *contaminated thereby;* but let the intellect govern this, keeping you upon a plane above the desire, necessity, or inclination of becoming in the least affected by it, knowing full well the consequences; but hear and investigate for the purpose of knowing what to reject or indorse.

A right understanding prepares the way to hear all things, good or bad, without coalescing or being overcome by the corrupt part; and will enable you to be fully prepared to give all ideas a place in your mind, judging them, and showing to others wherein a portion are wrong, thus keeping individuals, and perhaps communities, from indorsing or falling into the wake of error by your desire and courage to meet evil, and willingness to let the intellect guide through the narrow straits leading to virtue. The sin of evil must be overcome, or it remains yet a thorn; but, when promptly met and subdued, it falls harmless at your feet, a conquered enemy. When allowed to retain its hold, and you evade it by avoiding its contact, it is still unsubdued, remaining

as a thorn which you must be on your guard against for fear of feeling its sting; but, when levelled to the ground by the power of understanding, it no more raises its lofty crest in your path, but becomes submissive, yielding perfectly to your control, and its power and growth no longer retain a hold as an annoyance, or something to be shunned.

Cannot the understanding be raised so far above coalescing with sin as to view it in the light of the thorn, subduing it as easily, and always holding it subject to control, and, even though temptation allure, causing it to fall a harmless missile at your feet? Cannot the intellect be made to show the wisdom of a honey-bee, which selects the sweet from each flower, however secluded it may grow, and makes three distinct substances from its selection? And has not man the natural capacity to make selections from mankind? Mankind may well be likened to the spontaneous productions of Nature; his intellect being the ruling power in selecting the wheat from the tares. Mankind may also be likened to a garden bringing forth all kinds of fruit: it by no means should exclude the traveller from entering and selecting because there are some not palatable. Perchance, should he make a bad selection, he can seek for better. It is by no means reasonable, because his choice was not a good one, that he should retain it. This applies equally well to associations. It does not necessarily follow that all sentiments expressed should be retained, or all associates be made to share an equal standing with ourselves; but let free interchange of sentiment show them the supremacy of virtuous and moral precepts.

When one passes to more mature reflections, it will be seen how this principle may be applied to mankind, making selections from each individual nature, and counting all as

worthy of consideration. Great good may come from this charitable and magnanimous mode of associating with promiscuous ones: it gives each his share of respect, and gives none the preference, only as it is merited. The receiver is willing to hear from any source, manifesting a desire to hear discussion upon any subject, feeling confidence in the ability of his better judgment to select such portions as is best to retain, and feeling at liberty to discuss the propriety and merits of the whole subject with his neighbor. This is interchange of sentiment based and supported upon the principles of free speech.

The differences in mankind consist not in the lack of inherent capacity, but in the neglect to call it into use, thereby promoting intelligence worthy to be imparted to others, and benefiting thereby. We have every reason to suppose that there is more in mankind generally to be called out than is indicated by what we see, and have given from time to time by the pen. The elementary principle working in man manifests the deep-abiding feelings of the heart, and calls for a response from others; and there is no way of manifesting it but through works and sentiments grafted by the ties of conversational powers. It opens the secret spring by which all may have a clearer view of the many virtues brought out by free interchange of sentiment.

THE PRESENT DESTINY OF MAN.

Why, O man! markest thou thy destiny with the certainty of a future, if not prepared to shape thy course accordingly? Why markest thou thy destiny with incre-

dulity, casting thy lot amid uncertainties, keeping the mind harrowed and unsettled, and yet relying so much upon future life and eternity? Why falter upon the threshold of that which is hidden or obscure, when the soul divines for itself an emblem of things to come, and directs a course leading to those habitations of bliss? Why let indifference rush thee on to acts not compatible with thy nature, arousing the intellect to deeds of crime? Why, O man! is thy destiny so cast?

Canst thou not avert many incidents which counteract the good? and hast thou not power to withdraw from the darkness of thy ways, and throw that in thy path which will be a guide and light unto thy feet? Hast thou not the energy to make an effort to turn from thy waywardness, and become the light of the world? or must thou continue in the channel of disparagement and woe, leaving undone the things thou ought to have done for thy own and others' benefit? If all this must be, who is accountable for the injuries done to the immortal part, subjecting it to severe trials in eternity, flowing from the propensity of wrong-doing developed while coursing its way through the channel of earth-life? How much reflection there ought to be upon this point! If life is the harbinger of good, it ought to merit approbation from every reflecting mind; and, if that is not thy cast, let it soon foreshadow the evils of neglect.

If thy career through life be a hard, ignominious relationship with thy fellow-man, is it because thy innate qualities lack firmness to pursue the right, or from thy neglect to call them into action, thus subduing the evil inclination? If thy life denotes quarrels and discordant feelings toward all, is not this, also, the fruit of neglect? Let thy life be fraught with good daily manifested in thy nature, and soon will

justice and right shut from observation the faults of others, and supply thee with sufficient labor in clearing away the uncultivated portion of thine own character; thus shalt thou thrive with a twofold degree of prudence, together with many other good qualities which before were shut out. All this lies within ourselves to cultivate, or to be overcome by evil.

If thy energy be lacking, rally to the standard of self-mastership over the foe of thine own heart, the same as thou would manifest towards an outside foe intruding upon thy personal rights. If thy life is not productive of that pomp and display which thy nature would desire, and if thine innate qualities are not gifted for the collection of glittering dust, is not a mind well stored with the dust that is incorruptible far preferable? and is it not its tendency to allure to those realms where time is linked with the destiny of no man, only as it is made use of to some beneficial purpose? Thy creative energies all point in this direction; and, if not tuned to those aspirations while living in the rudimental state, then will their notes, so long silent, await the beginning of vibration in the higher life.

While the echo of inspiration is sounding in thine ear, calling thee to a better life, is it not thy fault if it harmonize not thy nature, and assist not in overcoming evil propensities, thus baptizing the intellect with charity and love for the good? Has there not slumbered in thy nature those designs which awaken to life better resolutions, causing thee to shudder with despair, or give up to the melancholy thought that there is no good in store for thee? If so, is not this the complaining of thy nature, acting from a lack of cultivation, which it was thy duty to have given heed to long ago? It is but the natural result of neglect to

feed the mind upon that which will raise it above those conditions.

If inharmony arouse thee to activity beyond control, and rush thee, by a gust of passion, to a step of crime, or one bordering upon insanity, it will but leave thee with more decision to shun such a course when once turned to good aspirations; and, lifting the soul on high for enjoyment, it drinks of the refreshing draught with a double relish, having known by bitter experience the reverse.

How frail and yet how strong is man! — strong in the capacity for good, for to that purpose was he made, and powers were given him to that effect; strong in capacities indicated by the desires, for such doth he master by the exercise of his will. To accomplish what his heart seems intent upon receiving are all his efforts directed; and when such inclinations are brought to bear with the might, mind, and strength of the *soul*, what cannot man accomplish? and, if directed in enmity to vice, how sure is he to conquer, holding the destiny of his future course with a fulness replete with good works!

Frail in intellect, yet by his own exertions is this accomplished, and by his own inclination doth he surround his being with fruits unto happiness, or strew his path with thorns. All this depends upon the cultivation of intellect, awakening sensations alive to something tending higher, or to the reverse. The man of the world may attempt to cultivate the finer feelings of divinity; but how soon is he absorbed in the mighty dollar, which glistens before his intellect with a degree of brilliancy that eclipses the great truths which lie at his feet to be picked up, and transmitted to his reception as the best of treasures! Thus is lost in him the design of framing the intellect to some purpose

beyond this life; and in spirit-life he is but a child in intellect. The same applies to him here; for nothing beneficial has been stored to feast the mind beyond pecuniary gain, which loses its hold at death; and thus the man of the world becomes weak in intellect, remaining so by his own choice and neglect.

How frail is intellect until called out and fed upon substantial truths, which develop firmness and strength of mind! Carried by the tide of intelligence beyond the limits of simple education, he wafts the intellect into obscurity, finding there, and bringing forth, truths which have long slumbered for the lack of efforts to search and obtain. How simple, and yet how capable of being diffused through the mind, are these higher truths and aspirations! All that is necessary is for the intellect to observe and search, and they will surely be found; until then, it must remain in ignorance. How weak, then, is the intellect by nature, but possessing the elements of strength when wrought upon from an inspirational source!

How fallacious the idea that mankind can live to some purpose, and yet lose sight of the first great principle or cause! The greatness of intellect employed upon this subject grasps the idea of shaping our own destiny by a full and right use of powers innately planted in each and every breast for that particular purpose. If man fails to call out these powers, why complain of his hard and unrighteous destiny, and call upon a special providence to interfere, and intercept his downward course? If thy lot be cast amid hardships, all the more need is there of a revival of those dormant powers, renewing their activity in reversing their former proclivities.

How necessary that every individual should choose that

for himself most befitting his capabilities and capacity to understand, employing the full scope of his intellect, measuring it by degrees conforming to his practical life! Such a one is prepared to make a path of his own, verging to the immortal heights of ambition, and asserting precepts founded upon strength of intellect.

What more doth man ask in a pecuniary view than the implements of labor and soil to work upon? Just so is it with the intellect, and the happiness proceeding therefrom. The faculties laying dormant are the implements for use, the intellect the ground for work, and happiness the fruit of the labor, lasting as eternity. Complainest thou because of thy unhappiness, when idleness of intellect marks thy course, characterized by ignorance, and no appreciation of intellectual pursuits, yet expecting happiness in the future, and shaping thy course accordingly? Dost thou expect more in the future than thou art prepared to enjoy here, or hast intellect to comprehend? Dost thou expect peevishness, perverseness, and a spirit of dissatisfaction, producing a whole lifetime of unhappiness, to be removed from thy nature, while seraphs sing a peaceful requiem, in the chorus of which thou wilt be prepared to join; thy spirit drinking in full inspiration and love, and the meaning of the angelic throng?

Knowledge of the conditions that exist after this life prompts us to do all the good in our power for such; knowing of a surety, as we do, that their happiness must proceed from awakening the intellect to a sense of their degraded state, and to a full realization of the necessity of cultivating it from a high spiritual source, refining and making better by raising the understanding above vice, ignorance, cupidity, and wrong. It is the intellect that must be touched upon to accomplish this state of existence. Raise this one faculty

to a right understanding, and you have the elements of peace combined in your own nature.

Thus is it with the child: force him to obedience, and he obeys for the time; but, if the intellect is not raised to a point where he sees the propriety of doing thus and so, you have but a machine, acting as it is acted upon by force. The child in its youth needs guidance from a stern hand, in a path adapted to his years; but soon the intellect emerges in the form of reason, to be wrought upon by instruction. When appealing to this faculty, a full consciousness of wrong is awakened, and the child no more needs restriction, for intellect holds sway; and whatever appeals to that is sufficient for all its necessary restraint or guidance. Thus is he kept master over the propensity to wrong by qualities possessed within himself.

Obedience to that higher law bids all so to act as to call out this faculty, and allow it to expand until it takes entire possession, dethroning evil, and shaping our destiny for happiness here and hereafter. The watchfulness of every mind over its own acts should be a study during life, freighted with labor extending to eternity.

Sufficient is the mind to accomplish all this.

Industry of intellect should mark the course of every mind, and soon will it expand far beyond any conception given in these few pages. Its neglect being so keenly felt in spirit-life is my motive in presenting this subject to you. How sincerely do many minds hunger for their rudimental advantages! but, alas! they have spent a long life upon earth, and have entered their spirit-abode fully ripened to old age, but only beginners in intellectual pursuits, weak as infancy, yet strong in their own propensities, which must be overcome by powers which they possess not.

How deplorable is this condition in the aged of earth, who may at any time leave the mortal coil, and put on immortality, void of one thought fully matured as to the future!

The confinement of the mind so long in the flesh is a barrier to the spirit, unless directed in paths of wisdom and rectitude; but, when a cultivated intellect holds sway, how beautiful is the spirit of him who sowed the seed upon good ground and cultivated it, plucking out the thorns, as he watched its growth, and living to reap the harvest, and gather it to himself in old age! He awakens to action in spirit-life laden with the fulness of well-doing, and an abundant store of intellect harvested by his own exertions in calling out faculties which conquer evil and establish good. Such ones are truly the salt of the earth. Well can the Father say, "Well done, good and faithful servant, enter thou into the joys of thy Lord!" His gray locks glisten with aspirations which carry his freed spirit far beyond the boundaries of earth, and plant his feet upon the happiness which is his due. His full ripeness of years has given him experience, from which he has gathered the many threads of life, and woven them in memory, until there vibrates from every chord a sweet recollection of the past, filling his whole existence with peace and quietude of conscience.

How beautiful is thought in connection with a useful and peaceful past, welling up from the innermost depths of the soul, and shaping the destiny then experienced! How fast are all mankind verging to this point, or the reverse! Then let the intellect speed on with the power possessed within itself, and the promotion of happiness, and strengthening of manly virtues, will be thy reward. In shaping thy destiny, let this be kept uppermost, and thy reward will be a complete triumph over thy many complaining, unhappy propen-

sities. Many a bright spot will there be in thy life worthy to be counted as a part of thy inheritance when the spirit says "Go higher," there to re-form itself anew. Among the many incidents transpiring daily, we know of none so perplexing and hard to overcome, as that the intellect, with proper cultivation, can be brought to bear either directly or indirectly upon them, scattering them as the wind doth scatter grains of sand upon the seashore, never again to occupy their former place.

How insignificant seems life without this qualification! and of how small importance ought the downward tendency of life to appear when we know we have within our command the remedy for such ills, being heirs of life! How incorruptible are the morals when based upon principles taught and imbibed by rising above evil through the strength and elevation of a refined and cultivated intellect! No words are capable of conveying an adequate idea of its genuineness and worth; no tongue can express what it does for mankind. In unmeaning tones doth it speak to him who is but an observer; but to the one who is its possessor, and realizes its full benefit, our pen fails to describe its value. But who shall be content to live without it? If any, let not such complain of their unhappy fate; for the fault lies within their own breasts, and there will remain until by their own efforts, through the faculty of intellect, they rise above and overcome those conditions. Then will the saying be fulfilled, "Whosoever will can remove this mountain."

SPIRIT-ASSOCIATIONS.

ENOUGH has been said of a character suited to the necessities of a reading community, more pungent, pithy, and sublime than I feel competent to give; therefore the intention of this book is not so much to add to the manuscripts which have been written upon various subjects, as to elicit attention from the spirit-world by one who was long enough in your midst to form some correct idea of mankind and their habits, having been a practising physician while an inhabitant of the form.

And, while my voice no longer sounds in your ear, its echo is heard from the spirit-world. With fervor do I exclaim, "*Glory to the advantages of spirit-life!*"

Friendship, love, and truth characterize spirits of a progressive order, who associate together in unity, calling together promiscuous classes for the purpose of sharing each other's intelligence, ruling their animosities with that zeal which all feel the necessity of bringing to bear, and joining in one hearty concord of expression.

Spirit-associations are rendered agreeable from the fact that frankness is manifested in measuring by the true standard of intellect, and a feeling of freedom from danger of giving offence is participated in by all. With mortals, not one in ten is approachable from his true standpoint, or feels free to converse upon subjects conflicting in sentiment, so excitable is the mind schooled by earthly association. No deception or disguise is indulged by spirits; but each comes to the work with simplicity and unfeigned interest, as manifested in the earnestness of every spirit.

Gathering together those whose opinions are varied, and who dissent from each other, for the purpose of hearing ideas adverse to our own, is one phase of spirit-associations which produces a stimulus that enlarges the capacity of understanding, and arouses it to a sense of its stupidity, and the liability of becoming habituated to one channel of thought, making the pool of intellect stagnant with ideas long since matured, and which ought to give place to those in advance. Gatherings are convened for this particular purpose, and conducted by spirits who are competent to instruct; and such spirits as need this discipline are solicited to attend. Spirits know full well that it is for their benefit, and reap the reward with feelings of gratitude. How rarely is this indulged by mortals without giving offence to one side or the other! not possessing the virtue to canvass a subject which *seems* incompatible with present views. Before reason has been brought to bear, it is condemned, perhaps, or an uneasiness manifested bordering upon decided disapproval of sociability upon a subject not approved. *How embarrassing is the effect upon the social nature which thirsts for an understanding of others' views!*

Many spirits wend their way through a thorough course of instruction by the aid of such associations, who otherwise would remain dormant, conceited with their present knowledge, satisfied with themselves, but exceedingly dissatisfied with others. These call together a class of spirits whose truthfulness, integrity, and honor abound in intellectual pursuits; some in one direction and some in another. They combine by aspirations of the intellect alone, with love of wisdom and of each other, through the social nature of thought responding to thought, building higher the

mighty tower of contrast between unbiassed friendship and being subjected to the reckless wave of popular opinion.

How compatible with all desires connected with the aspirations of thought and independent feeling are these gatherings! They are productive of benefit from too many sources to admit of enumeration. The spirit never attends the second time without meeting with a change of sentiment forming the base of conversation, maturing many ideas which it gives us pleasure to present to you.

Nor is this the only phase of association in spirit-life. We are associated with a class whose high moral standing is such as to render them, through congenial and sympathetic regard, accessible to the hearts of all classes; overpowering them with the effulgence of spirit-emanations, and impressing with a fervor so strong, that the impenitent yield as readily as the sun clears away darkness. An abiding interest is cherished, growing strong under this influence, in which is involved all considerations due for the future happiness of the unprogressed spirit. Opportunities are given through this source for all to improve; these spirits delighting thus to work for the good of others, the purity of their lives being freely imparted to those desiring elevation.

Spirit-association is a principle from which might be drawn many conclusions. One among the many is the propriety of being true to ourselves, never letting deception mar the social nature, or bigotry and superstition our spiritual growth. Let us pour a flood of light wherever the feet tread, disarming pride, vain display, and attempts to be what we are not; and let sympathy greet the feelings with a flood of intelligence, pouring the balmy effulgence of light into the hearts of all, and lifting the veil of estrangement, so characteristic of mankind!

Oh that mortals could behold the harmony and unity of feeling actuating spirits, and rear a standard emblematical of them preparatory to their exit hence! As the mind is the spirit of every individual, and, when divested of flesh, ascends to the spirit-world without change, all desires and every quality of the mind is retained; and upon these rest the associations of every spirit. Every thought is discernible, and is read, indicating the true character and cast of intellectual attainments, religious and moral standing, and vice imbibed during earthly existence. What spirit who sees this has not the desire to pluck error and iniquity from the understanding, and commence anew upon a broader and more comprehensive basis, enlarging the intellectual powers, seeking pure associations, that they may partake of their benefits, and wax strong in ways they had formerly neglected? With a progressive spirit this is the first effort, together with a strong desire to launch out into the broad area of spiritual attainments, and gather from others' intellect that to which they had not before been accessible. How eagerly does the spirit improve these opportunities! But with mortals the tendency is to admonish when going beyond certain entertained ideas, and limit associations to one channel, believing in one faith, adhering to one creed, bound to one book as adherence to God.

It is equally as necessary that the mind be free from error upon religious subjects as upon those touching the immoral part of life; for, error and right being antagonistic, where error abides truth is concealed. Suppression of truth brings out a wrong phase of life, from which spring many evils that continue in spirit-life long after the spirit takes its departure from earth. It is often the work of ages for spirits to emerge from errors inculcated by religious teach-

ings; while with moral evil, when the influence of worldly associations are removed, they emerge from those conditions very readily, as they arise more from assimilating with surroundings than because the understanding is schooled to that effect.

Spirits in their associations are impartial to the sources of error, striving as earnestly to overcome it in one case as in another, imputing equal disadvantages, making all error a source of commiseration to them. The rule of infallibility applies to all, and is also applicable to spirit-life. An individual is not responsible for his organization, but only for the use he makes of it.

The obsequious tendency of mankind renders sociability possible upon another basis than what the conscience would dictate. To overcome prejudice is generally the first effort, and then pierce to the understanding with a cautious feeling of intrusion. How great the contrast with spirit-associations is this necessity of ascertaining where a person stands in sentiment before feeling at liberty to approach a subject very near your own heart!

Oh that we might be instrumental in bringing mankind nearer to the standard of spirit-life! Remembrances of earth, and of the home made desolate by our departure, brings us back to our friends, to assist them to spend the remainder of their days in such a way as to lighten the sadness of their hearts, as of old, and through them, if possible, extend the benefit of our associations to others. All spirits have attachments to earth, connecting them by the strong ties of consanguinity with their earthly existence. Many a spirit has made his robes bright and shining through labors in the path of good with the inhabitants of earth. We all form a band of brothers, joined together by the cord of as-

sociation; and we invite all humanity to unite with us. Our hearts yearn for that sympathizing relationship which we so much anticipate in again being united. Come, then, and be as much like us as is compatible with your surroundings! The thread of life is loosely interwoven with your earthly frame, and soon may release the spirit. Becoming one of our number, may you be prepared to take a stand beyond any sentiments herein expressed, and we will gladly turn to you for more light. And, if the heart can be tuned to receive sentiments beyond those at present taught, we will gladly tender to you our fellowship and a full recognition of spirit-association.

GOD A SUBSTANCE.

In bringing spirit before the understanding as a substance, we mean that essence of divine love which permeated all formations from the commencement, which is the Creator. The Spirit, or God, is a distinct substance, standing entire and alone as much as the element through which it works. Spirit is the embodiment of love, purity, and elevation, perfect in and of itself; divine by itself; operating by itself independent of matter; is urged forth as the propelling influence of good by its innate will; holds communion with mortals by the desire and promptings of its innate qualities; is regulated and set in motion by the inherent properties possessed within itself; and concludes all with a force of power manifested by the will of its own being. In the application of spirit, it must be considered as a substance, else you have no conception of what you partake.

Spirit can be substance, notwithstanding it is incapable of being measured by the bodily senses; but, strictly adhering to the spiritual, it is tangible to that element alone. Neither is it for mortals to restrict that word "substance" to what comes under physical demonstration alone; for there is nothing with you but what we have in the same ratio, etherealized; not diminished, but more fine and subtle from the fact of its being more closely allied to spirit, or the source from whence it was given. It is produced aside from the annexations of matter, for the mind to operate through in its concentration as spirit; therefore you have but a crude conception of the element.

In defining God as a substance, it is clearly shown that he is an ethereal, sublimated composition. It is in proportion as matter is wrought upon by spirit, pervading every part, and making it appear more refined, that you look upon the process by which the material undergoes a change. To experiment upon this, you have only to extract the ethereal part, and how quickly the material shows that it possesses no properties giving evidence of exaltation, or being in the least refined! It gravitates back to the element of which it was a part before the spirit breathed upon and bade it come up higher: thus is the vision closed as to the working of spirit, through the covering of the material.

The most scrupulously-investigated facts furnish no evidence that He has ever been seen aside from his works. But there may be conclusions drawn, that there are unmistakable evidences of future life which disclose more of the innate life-principle than is presented by matter, and which may be fed upon as food by the spirit-mind with as much tangibleness as earthly food is partaken of by the body.

It is an established principle with spirit-inhabitants that

God is a substance; and by this they are made ready to take hold of him in the form of truths, and apply them to their elevation and knowledge.

The inhabitants of earth may wonder at the assertion that God is a substance; but he surely is, and just as tangible to us as spirits as the appendage of substance is to you in the different parts composing the body. He surely is; for we taste, feel, and see with the spirit; of it we are; by it we live; our growth is spirit; and why is it not a substance? Hence, when we declare God to be a substance, we speak from positive knowledge; having communed with and partaken of divine emanations more real and lasting than the eternity through which we are passing.

Its independence cannot be understood so long as matter, of which the body is composed, depends entirely upon spirit for its existence. How plainly is this manifested! for extract spirit, and it takes away life; but spirit, not being destroyed, shows it to be an element by itself, capable of surviving in or out of Nature.

From whence, then, originated Divinity? May we not assume him to be the embodiment of the whole in the form of a distinct substance called "spirit"?

In shaping the spirit so as to meet the demands of unfoldment, it becomes necessary that material be produced through which it may operate, manifesting at every turn such indications as may best be suited to its inclination. No one can be so highly touched upon and benefited as by his glory transmitted to us through the mind. Only wafted across the intellect, it breathes purity, elevation, and love. When once wrought upon, it vibrates through the whole universe, transmitting its peculiarity: it goes beyond the depths of infinitude, and there blends with its own. Neces-

sary is it for development that spirit be the acting agency; for thereby it concentrates and works out the divine principle.

By reasoning and investigation is the mind brought in *rapport* with higher ideas; and this is one object in presenting these facts. It is the most comprehensive, and easily to be felt and understood, of any substance; for by it has he given evidence of his existence: and, when once known, it is *man's* duty to search his being by the powers of intellect given for that purpose. If it were not, immortality would be void of interest, and the mind, in part, formed for no purpose. How necessary, then, that the spirit be understood! Shrink not from its investigation, but bring out, under the subject of Godhead, all pertaining to him, and apply to thy spiritual necessities.

In touching upon the many points illustrating its use, there is no evidence so replete with genuineness as the contrast between the spiritually-developed mind and one that knows not of God in any form. The intellect not only shows a deficiency, but it appears in every act of life, manifested to others, especially to one enriched thereby; showing the contrast to be great, and all for the lack of this spirit-element which works in the nature, calling upon the material, through which it is subjected, to extend its arms aloft to things ethereal and divine. Sometimes we have almost despaired of giving to mankind any conception of God, or his tangibility as a substance; but it does seem as if the mind might rise above the material sufficient to comprehend, in part, the Being with whom it has constantly to deal; thereby creating some evidence of the spiritual being alive in you. How absurd it is to call it the mystery of God, and let it pass! As well might you call the organic

arrangement of the human system a mystery, and thus close the mind to further investigations pertaining to man or to immortality.

But, earthly friends, you are soon to become inhabitants of the spirit-world; and, should this piece fail to elicit a clear conception of what God is, it will not fail to give your spiritual attributes an impetus when planted upon this side. How firmly, then, will you grasp the little light we were enabled to convey, feeling it to be the window through which you gained a view of the entrance to the spirit-life, and of that for which you were transplanted here, and which you cannot help but apply to your good!

And thus ends the effort of him who is a partaker of what he seeks to share with others. He feels at times as though his cup was filled with more than his allowance, and so endeavors to pour a part into other minds, praying for success therein.

SCIENTIFIC RANGE OF THOUGHT.

In all scientific arts, there is none that will match the mind in its anticipations. The broad expanse spread out before the spirit for investigation still leaves farther scope for the mind extending to infinitude.

Discoveries which follow in a scientific range of thought move with mighty energy of perception, never pausing upon the threshold of that less significant than mental aspiration and satisfaction. Scroll after scroll passes before the vision, and places before the mind material for scientific research,

giving the spirit ample demonstrations and evidence of greater immensities to be explored. The explorations made familiar to the scientific observer widen into a vast field or sea of research, ascending to where divine origin displays its fulness, germinating in all things. Every discovery brought forth gives a new impetus; every act shows the greatness manifested in so vast and harmonious a machine as creation, sustained by that all-pervading power which is God. The spirit moves through space with the rapidity of thought, steps upon the shores of other worlds, and explores their boundaries, exclaiming, "What is man that thou art mindful of him!"

Science reveals the properties of matter wrought upon by the principle of revolution, and emerging into a fixed rotation. The magnitude and grandeur of science excels all other studies. It plunges deep into the bowels of the earth, soars to the mighty dominion of worlds, sweeps from the eastern to the western continent, and gathers the most important portions of the deepest and most profound collections of all researches. It wends its way to the spirit-world, and is there dwelt upon with a deeper penetration and clearer perception by those who consider science to be the groundwork of mind.

Unlimited space, reaching far beyond the conceptions of man, invites him to search; his mind being the element which weighs all things by its power, and which is involved in the more sublimated compositions. Let us reflect upon the vastness of infinitude, lying, as it were, upon the palm of eternity's hand ready for such use as the mind is prepared to comprehend; and while much may be brought to light by our efforts, yet it is and was always there. The highest ideas are drawn from that best of all sources, the

omnipotent Designer of light, emanating constantly, and forever so to be. The great Controller of this mighty machine causes the attractions of all to centre in him: man, therefore, is the terminus in this continual wheel of time, and dwells upon science as one step towards that accumulation of knowledge fitting him for the supernal heavens.

TRUTH.

INDISPUTABLE are those rights which exist in harmony with that law which is to coerce all to conform to its use and privileges. Distinction belongs not to this classification: all come within the scope of its pervading essence, truth.

Truth is the emblem of peace, guiding intercourse justly among all. Truth is the shrine of justice, to which all must bow for a nearer connection with God. Truth is the shield of liberty, the heroism of martyrdom, and is the regeneration of past ages. Truth is the element of progression which sweeps in its march the tide of misguided intellect, surging the current of popular theology and the prevalent absurdities of the age. Truth is written upon the simple flower, and upon every blade of grass, inviting us to search Nature, God's unlimited source, for truth; beckoning us on towards that state of purity which will unfold like a flower: which will not decay, but will grow brighter and brighter, until it illuminates and takes possession of the soul.

The suppression of truth takes away the refined feelings which make life more exalted and noble, suppresses and

crushes that which lifts the soul in admiration of divine authority, deprives the mind of sufficient nourishment for its full development, starves and dwarfs the finer faculties, and carries man back to the starting-point of his existence as a crude unfolding.

Truth, when allowed its full sway, acts diametrically the reverse, bountifully storing treasures, and illuminating the way to the supernal heavens. Searching for truth is the noblest attribute given to mankind, showing what can be accomplished by those powers that otherwise would remain dormant.

Truth predominating involves many considerations. Upon it rests the true standard of every sentiment expressed; and, in its absence, most disastrous educational results follow, plunging beneath the wave of error the first principle acting upon the enlargement of the soul. Divinely and inspirationally speaking, it is the mediatorial step to salvation. Fidelity, confidence, moral integrity, and a combination of business-capacities, are the offspring of truth, and cannot be maintained without it. It harmonizes with no law deleterious to the understanding, but widens into the fulness of social, political, and religious usefulness. It harmonizes in a twofold degree with the peculiarities of religious zeal, balancing it between a practical demonstration of faith and of falsehood. It also sits as an arbiter upon public or private conversation, prayer, and allusions to the interest felt for others: these are all canvassed by truth, balanced in the scales, and found wanting, or otherwise.

The bright hopes germinating where truth blossoms are a prelude to spirit-communion, now shut out by the churches, or held as something chimerical. But bondage

and error must yield to truth, and the time is not far distant when it will be realized with more force; for truth is mighty: its spires reach to the eternal world. Spirits catch the electrifying thought, and send the glad intelligence back to earth, — that, of a *truth*, spirits communicate. Hearken, ye mortals, to their whisperings, and the still small voice will teach thee of *truth* beyond this life. Truth, flowing spontaneously, conducts to higher standpoints, leaving its traces furrowed deep in the minds of those who are its recipients. Darkness recedes from the intellect; light breaks in, and lifts the soul to where it can expand, and drink of joys never before tasted.

All mankind seek truth: it is the one incentive to a higher life. Every individual spurns the opposite, and there are as many ways of obtaining it as there are individualities to be wrought upon. The surest way to obtain it is through the law of progression, unfolding, as the leaves of a book turned over one by one reveals its contents.

CHEERFULNESS.

Cheerfulness is the bud of a sweet temper, ripening into obedience to the more divine utterances of the heart, lighting us through trials and afflictions; a star, brilliant with success, shining above the efforts of many a despondding and crushed nature.

Cheerfulness has been ascribed to light-heartedness by individuals with whom few cares, anxieties, and perplexities incident to life, have clustered around their meditative

moments. Such have labored under the hallucination that life is but the entrance to scenes of bliss never to be intruded upon but by the proud and arrogant; and therefore they have felt not to step aside to the practice of charity and benevolence, or to crush for a moment their hilarity, often carried beyond the limits of cheerfulness.

Let such pause upon the threshold of their career, and count the many virtues blossoming upon the head ripened to old age by the hand of affliction, who know full well what cords to touch to vibrate the heart-strings of love and charity, and who are beautiful illustrations of practical tenderness towards all needing the hand of sympathy. Such hearts teem with cheefulness from an overflow of goodness wrought out by the hand of adversity mingled with temptation. They are often passed by unheeded, leaving their cheerfulness to ripen, and scatter its fragrance beyond the limits of decay.

How impressive is the contrast! — one marching to the sound of humanity's call, measured by the possession of cheerfulness; the other slain by selfishness, and, with heartfelt sorrow, writhing under the stroke of horror which the thought of eternity presents.

REMINISCENCES OF ANCIENT INSPIRATION.

In the annals of past time, there arise thoughts of great magnitude, given by the ancients who long since departed this life for the home above, and the home for all. Can individuals who believe in past inspiration doubt the reality

of spirits visiting and communing with the inhabitants of earth, when it was so thousands of years ago? They taught you then, and why not now? Is it because they are not as competent to instruct, or that God has instituted new laws by which they are prevented from communicating and working for the good of humanity? Or has mankind degenerated from the wisdom and purity evinced by those tribes who led a wandering life through imbecility and improvident habits? Is it because the scenes peculiar to the ancients are not transpiring to day, and the mind desires to be kept upon a plane suited to their capacity? Is it because the new dispensation is not characterized by bringing into use old sacrificial forms of idolatrous worship, establishing an order of priesthood, or catholicism according to the Mosaic account of the divine institution? Where, let me ask, is the fault? They come to you laden with truth, now as much as then; and yet you turn your back to what was said by them ages ago, and there you stand poring over the words you did not hear spoken any more than you have heard their voice to-day.

In the introduction of any new system, theory, or practice, the mind is apt, upon its first announcement, to consider the propriety and safety of such a course. Were not their teachings founded upon inspiration, through communion of spirits in the garb of angels? They were inspired from a high source; and are you not accessible to that source to-day, the same as then? What alterations have been made with the effect of excluding mankind from those privileges so much prized and sought for by them?

We have access to the minds of those individuals who wrote the instructions held by you so sacred. They give us a history of the past, with a description of the spiritual

necessities and understanding of the people of those times. Many incidents recorded are but mere pastime in comparison with their present advancement, and the knowledge they are now capable and ready to impart. In referring to ancient history, there was connected with those people peculiarities far more formidable to contend with than would be inferred from the little given pertaining to their works. Their ideas were intent upon a personal God, having no knowledge of the spiritual, all things proceeding from him in person. This rendered them difficult to govern or guide, and made instructions fruitless if given with any other understanding. Their peculiarities rendered them susceptible of high inspiration if it was grafted upon that stock; but ignorance and obstinacy, together with a large share of self-reliance, made them exceedingly obstinate to guide, either by inspiration or the rod of correction. But when their fears were wrought upon by "Thus saith the Lord," or "Thus saith the Most High," the governing qualities of their nature yielded before such declarations, making them subservient to wholesome rules productive of good for the further development of civilization and spiritual understanding.

Their characteristics were domineering, barbarous, and uncivilized, and inclined to the worship of idols, quickly losing the understanding of God in any form if he could not approach and talk with them.

Moses was inspired, and he very well knew from what source it came. He was well aware that spirits of the departed visited and conversed with him; but for him to have explained the nature of his inspiration might in some respects be likened to the task of raising the understanding of many at the present day, and even some who may chance

to read these lines, to the truth and reality of spirit-communion called inspiration. He also knew that God made manifest his work through the agency of spirits; and he was but an instrument in their hands, fulfilling their mission: and in order for him to carry forth their designs, and advance the people from their existing condition, he was necessitated to practise deception when he saw that it would be for their good. Their credulity knew no bounds; and watchfulness over them gave him many opportunities for taking advantage of them, always doing it with an eye to their ultimate benefit. He was also strengthened by communion with spirits, who instilled into his nature aspirations and desires for the elevation of that particular people. Leading him by love and wisdom, which rendered it easy for them to explain the nature of his calling, and the best mode of managing their ignorance, they carried into effect what they saw was absolutely necessary not only to that but to future generations.

His personal qualities, contrasted with their many faults, rendered him apparently more brilliant with inspiration, and gave him a reputation greater than his just due. He was by nature a medium, or, in other words, he possessed that peculiarity of organization which rendered him susceptible to the controlling influence of mind. This spirits saw, and made use of him as an instrument of conveying light to a dark and benighted people. Many efforts came far short of their expectations; and the effects that followed caused many regrets at the results accruing from their short-sightedness throughout their entire works, many of which have been destroyed.

The sacrifices were intended simply to direct their minds in a channel towards the giving-up of their idols for a higher

power; but they soon construed it into a form of worship, which, I am sorry to say, has been kept upon record, and handed down from generation to generation with as much estimation as it could have merited had it been the most worthy part of their life.

It seems absurd that people should retain forms and customs long since enacted by those who were so ignorant that they knew no better way, and which were introduced for no other reason than because nothing better could be reached by them; and yet they are read over and over again, and allowed to engross the minds, and constitute the topics of discourse, week after week, by the most able divines. Is it not enough to make spirits turn away from earth with reproach for the weakness of human fallibility? This would be the feeling were it not for a desire to impart knowledge, and raise the present generation above the false ideas entertained, predicated upon their former teachings. If the community were like Moses, ready to receive the instructions that spirits are in readiness to give, it would place the spirit-world in your midst. No longer would discrepancies arise in regard to sayings of the past; for they would unfold their oracles, and plant your feet upon the tide of advancement, as they did the Israelites through Moses. They desire to lead you as well as them, and through such instrumentality administer to the elevation of future generations. Hearken to their voice, if not willing to be found among those who offer sacrifices to false ideas predicated upon the ignorance of the ancients.

The successors of Moses followed in the same wake of inspiration, gradually unfolding, through the law of progression, conditions better adapted to spirit-control, until prophecy assumed another phase of manifestation. Such were

chosen as could be readily impressed; and hence those particular patriarchs were brought into notice. As we farther advance, these inspirational manifestations of spirit-power become more apparent, presenting it in a most impressive manner through Christ. After him followed the same manifestations, assuming the name of Holy Ghost, which fell upon the people, causing them to speak in unknown tongues, and taking no thought as to what they should say in addressing the people; but such sentiments as were given them for utterance, those they preached. After the crucifixion of Christ, spirit-inspiration became more general, and was diffused broadcast wherever there were organisms susceptible to its influence, until many, very many, commenced practising the same miraculous power that Christ had practised before them.

Again we ask, What changes have taken place to the effect of excluding mankind from those advantages, or to destroy the law by which they are enjoyed? We question not the propriety of those seemingly divine interpositions from God as recorded; because the law by which they were produced God instituted from the beginning, was made use of by them, and is subject to the same use to-day; and, until such time as it shall be proved that this law is extinct, we hold man subject to the fact. All that ever has transpired can, through the same law, be re-enacted.

Laws are potent; and when we take into consideration that all are governed by immutable, unchangeable law, how can we depart from the idea that all that ever was is in existence to-day? It is the mind that becomes clouded, and that recedes from this principle, instead of changes taking place in the great law of the universe. So is it in regard to spirit-power being exercised to-day that we read of as trans-

piring under the direct supervision of Divine Providence. If there ever was a law by which a spirit revealed to John the revelator hidden mysteries, that law is in existence to-day, and others can do the same. If there is a law by which even one spirit ever made himself known, others can do likewise. How shrouded in darkness as to the law governing inspiration is the general mind! Oh that the access opened between this and the spirit-world might take the place of Moses, leading the masses through the wilderness, and feeding them upon the manna of spirit-intelligence; opening their eyes to the fact that patriarchal spirits are calling for admittance to their understanding, that a more thorough knowledge of their writings, and their readiness to teach *more extended* views of inspiration, may prevail!

THE DIVINITY OF CHRIST.

Various are the opinions agitating public sentiment regarding Christ, and his being the only Mediator by which mankind are to pass from a state of depravity to one of sanctification. In the historical account, much is said every way adapted to justify the opinion that he was regarded as possessing more than ordinary power, invested in him as the means by which he was to make known to the people the great fundamental truths of Christianity. When we consider the mission of Christ, and the time in which he appeared, we are led to suppose that a great reformatory discipline would follow his teachings, inculcating principles too lofty for the people to repudiate. Thus has his character

been spoken of in a way to elicit doubt, and justify apprehension and uncertainty concerning his being authenticated as one to worship.

The contaminating influence of serfdom to a power invested in man has led the people rightfully to suspect that more credit might have been given to Him than otherwise would have been, had he not appeared at a crisis in the Jewish history when Christianity seemed to assume the form of dead ritual, ecclesiastical ceremonies. Without doubt, the Jews held Christ in contempt from the fact of his assuming to be equal with God, when they knew his parentage, and defined his position as a man having the same characteristics with themselves; and they looked upon it as blasphemy to suppose that the power of forgiving sins rested with him more than with themselves.

The Jews, inclined to reason after the manner of men, did not entertain the idea of its being necessary that God should be personated, in order that the prophecy which they had been so desirous should come in their particular line of ancestry might be fulfilled.

In order to convey an adequate and just account of Christ, the versions given by the evangelical writers should receive proper notice. There is but little room for doubt or mere supposition that he was endowed with a dual nature, from which great dissemination of opinions proceeded. But when we take into consideration the time of his appearing upon the stage of action, together with the sacred customs of the Jews, reaching far back in their origin to the time of Moses, and there becoming the established religion by the covenant which was made known to them, as they supposed, by the mouth of God, commanding strict obedience, and *that they should worship no other god*, we can understand from whence

arose their tenacity and unfeigned adherence to religion as brought to their understanding through forms and ceremonies. All this goes to show why he was to be crucified and held in disrepute by them.

But was this form of religion always to last, and ripen into more deadly forms of sanctimonious observance, or was there a necessity for supplanting what had been the structure of as much light as there was a competency to maintain? Was it not necessary to set before them another prototype of God, in the form of practical works, bringing him home to the understanding as a Being to be imbibed through discipline of the heart, and thus to graft a new form of mediatorial relationship to a higher power, which is ever in the nature of man, presenting such an idea of God as his discipline tends to confirm?

In viewing Christ according to the Jewish idea of a Messiah, we are lost to know whether he fulfilled the Mosaic account of a Redeemer, or whether he may be looked upon only as a great reformer. The necessary consummation for an embodiment of God was no more looked upon as a special favor than had been the oracles which were held by the Jews as sacred to the special favor of God. Hence arises the question, Was he the embodiment of a higher light in the garb of man, or was he God made manifest in flesh, as it has been assumed that he was by those who lived after him?

It is in no wise an impossibility to suppose that he might have been both; for, separating the principles which he taught from his material nature, they were the embodiment of God. He came to save by instilling a knowledge of those principles, which, without a knowledge of redemption, was impossible.

Had the teachings of Christ been more strictly confined to language adapted to the understanding of the Jews, speaking of practical works in plain, simple terms, without clothing them in parables, or conveying the idea that he was God, it would have produced a twofold degree of conviction; but, as it was, it was so mystified, and often so far beyond their conception of any thing pertaining to reason, that they were led to misunderstand and repudiate the whole. Spiritually he was a great leader: simplicity was more characteristic of his life than of his teachings. It was more the position he assumed which gave offence than the examples he gave them to follow. How natural this, when we take into consideration the tendency to believe in but one God!

When the wise men of the East were directed to the place where Christ was born, they found him a being like to other children; but they had an inward apprehension that he would be something more to them than simply one of their number; but no conviction that he was God led them beyond the supposition that he was to be reared like other children: accordingly, he was lost sight of, until a premature expanding of intellect attracted their attention, and carried them back to the time of his birth. Had these powers of mind not been made manifest in after-years, his miraculous birth, and the special guidance of the star, would have passed into oblivion.

As we ascend higher in the scale of human progress, we are led to look for an explanation of these things.

When one steps from the supernatural to the natural, from things divine to those which are human, they find a law intercepting the woven thread of mystery, by which all are governed. They find an absolute, positive law, coercing all into its folds, environed by the magic of supreme power;

and they find that all must of necessity conform to this law, live and be governed by it. The power of divinity creates all things in accordance with this law: they are kept in existence by virtue of its never-deviating course; possessing the inherent properties of the life-principle contained in all things, never creating one substance from the amalgamation of others, but each holding its identity — mineral, vegetable, animal — up to man, and each running a course peculiar to itself. With this uniformity of Nature's laws man must conform. He is the offspring of Nature's mode of reproducing the human species; and, when brought to a climax in the perfection of his existence, the breath of life is breathed into his nostrils, imparting to him the spiritual embryo, or a spark of the Deity, which claims for itself immortality.

In the sweeping statement concerning the miraculous conception of Christ, this law seems to be lost sight of; and an inference would be drawn that he was the offspring of chance, or that this law was set aside for his particular benefit. What evidence is there to this effect, aside from a simple assertion penned down years after his birth? The manifestations of God are fixed in the minds of the people as *unchangeable;* and all that we know of him is verified to that effect. Positive and undeniable is this fact; never changing or stepping aside for the caprice of man, but keeping this law immutable, with eternity and immortality written thereon. Then, is it reasonable to suppose that this law was ever infringed upon? or shall we accept the statement for the purpose of perpetuating ideas or notions which existed when there was a jurisdiction that enslaved the mind of man?

The more we recognize the power of reason, the more do we find, every way calculated to insure the propriety and

certainty of Christ being a man in no way different from mankind in general, except through development of intellect acted upon from an inspirational source, which gave him the qualifications of a leader and promulgator of those essential truths which had long waited for progression to prepare the way for their reception.

In presenting Christ in the garb of man, it is by no means necessary that divinity should be separated from his teachings. All truth is from God. The element of human divinity stands forth as co-existent with immortality in all mankind; and, in conferring it upon Christ, the law of divinity was not distinguishable as being possessed other than within himself. But, when acted upon by a power beyond his control, he seemed radiant with inspiration. He was followed by manifestations considered as infringements upon law; for no miracle was ever wrought within the pale of law. Hence all becomes a confused mass of mystification, capable of being unravelled only by setting aside the gross misinterpretations which have been given to his life, crucifixion, and works.

The mind tires in wandering amid the mazes of mystery, doubt, and misapprehension, and longs for a foundation upon which to rest, more within the immediate range of practical demonstration as daily experienced, and taught by observation.

This range of thought leads to investigation of all subjects connected with practical life; and the advancement of science brings out the same phase. Scientific men place no stress upon divine interposition; but, in seeking to know causes, science steps in, and reveals the obscurities of the past, showing that the primitive mythological descriptions of characters who in ancient days were deemed supernatu-

ral, or possessing something more than human, or who were brought into existence by a special interposition of God, were but the rudiments of a science which has since been better understood as revealed by the natural tread and march of scientific research, bringing to light the great principles underlying the power of mind.

The *science of mind* has in part been overlooked, not receiving that attention due to its importance until recently: but now it takes its stand as a master discovery, widening the area of intellect; into which subject scientific minds plunge, bidding defiance to the notion that the Almighty ever steps aside from or interposes with the laws he has himself established as the procreative principle lying at the foundation of all created things.

Science reveals the image or reflection of one mind as stamped upon another; science turns to the vortex of intelligence, *apropos* to the investigation of will-power, seeking for the source of influx from other minds, brought to bear in a way to elucidate or call forth thoughts remote from their plane of development, and which lead the mind into a channel of intellectual pursuits and moral persuasions, for which, without this outside influence, they would have had no capacity to act in so elevated and mysterious a manner. This power is confined to the mind alone, and may well be termed the science of mind, or an unfolding of that deep, secret, hidden spring of the intellect, which only needs to be touched in order to spring into life, and reveal mysteries long kept hidden. Minds sufficiently liberalized, and possessing the progressive element in its bloom and beauty, cannot be kept suppressed.

Such is the law of mind acting upon mind in the mundane sphere, to which all may have access by turning aside

into the unsophisticated avenues of self-instruction. It is through the benign influence of progress that this has been brought to light. Centuries ago, it existed; and it was ever in existence since the birth of man, for his use. In ages past, when intelligence was given by their prophets, of which they had no other knowledge, the people attributed it to the Lord, or a special manifestation of God in their favor; hence a mystery hung between them and the principles lying at the foundation of spirit-communion. *This law is ever transcendent through eternity*, and holds with universal sway the same power it engendered while the mind was incased in the fleshly form. There it received the first impressions regarding its use, and adaptation to the conveyance of intelligence; bringing this control to bear in such a way that one imparts while the other receives such thoughts as may be transmitted.

The whole realm of immensity teems with millions of spirits who are as conversant with this law as you are with your alphabet; and when the faculties are aroused to a sense of duty, and spirits see steps involving great good, through the employment of this law, they step forward, and make use of a mind in the body as freely as if it were their own. Conscious that whatever tends to bind the moral, social, and religious nature to a higher power deadens sin and vice, and opens the door to progress, advancing both individual and national purity, they drop into the understanding the fruits of a higher and more lasting foundation, from whence proceeds the salvation of the whole human family.

It was thus that Christ showed those remarkable powers of mind on which have been based the ideas of Godhead in him.

He shadowed forth what was given him from the source

of intelligence, desirous of raising the Jews from their old standpoint of theology, and of bringing the world into subjection to a morality and religion of the heart, in lieu of forms and ceremonies.

What the Jews most needed was a deviation from their long-established customs: they had already passed from sacrifices to prayer, and were halting upon the threshold of time, for more light to be given them. Years had rolled over the graves of many a patriarch, and of the chosen people of Israel; but they slept only to awake to a more lively sense and a holier zeal, and a determination, as wisdom shone forth in their path, to extend it to their brethren. With these intentions in view, they made use of the laws governing spirit-communion, employing a mind subject to their control. They enveloped his organism with the aroma of spirit-influence, and swept across his intellect the purity of their thoughts, and aroused him to a sense of the fact that the whole human family might share it also; and he bent his energies to the welfare of all.

His path lay in the direction that they influenced him to go; and he feared no evil, because they were constantly with him, keeping his feet from dashing against the rocks.

The life of Christ is familiar to every one. Repeatedly he declared that the power rested not with himself; and, when it became necessary for him to exercise this power, he quietly resigned himself to the will of the intelligences desiring those manifestations: and even they were not able at all times to control sufficiently to give satisfaction, and produce the phase of miracles attributed to him; and he departed from their midst.

They sought to instruct him that this power was not confined to himself alone; and hence he says, "All these things

that I do shall ye do also, and even greater things shall ye do." Neither *has* it been confined to him; for the exercise of this power stands recorded both before and after the existence of Christ. You are the recipients of it to-day, and it only awaits the time when your minds shall be better prepared to look upon all things with an eye that perceives no change in the great law of the universe; then will this law step in, and reveal to you the past as having enslaved the mind to error, and bring the science of mind to bear upon all supernatural subjects.

It treads the mighty universe of thought: its domain is eternity, where mind is resurrected in the brilliancy of all its former capabilities. It extinguishes the flame of error as it passes up the lofty heights of progression, and descends back to earth, to clear the film of bigotry and ignorance from the eye of human intelligence; waxing strong in the principles to which all are indebted for those world-wide instructions which waft the spirit on to eternity.

The mind of man can wander forth into the realm of eternity, and there gather the rarest and choicest fruits which hang upon the clustering trees of spirit-intelligence.

What a source of intelligence this forms, whose benign influence is felt through the teachings given to Christ, and which, extending through the inspirational part of the Bible, make a history replete with works human and divine! In this sense was Christ both human and divine, because his teachings, being truth, were from God; and his organism was the instrument through which they were given. He was moulded and framed according to their ideas of human greatness, and they reared a structure serving the past; but higher light is coming, its dawn is already seen in the distance, and progression is preparing the way; it is

already knocking for admittance. Scientific men are presenting the subject for the thinking, reasoning part of the community to weigh carefully, affirming a law which never has been fathomed or received proper notice until recently. When the mind is prompted to enter upon the investigation of new truths, as the natural unfolding of the progressive element in all things, it is better prepared to receive and apply them to its right use. So would it have been with the Jews, had they not been so tenacious of that which they already possessed; then they would have better understood Christ's mission, and received him as the perquisite to the cause of Christianity.

When this era shall have passed away, and all things have become substantiated as real, then will man look back upon the present as having been simply an age of progress, upon which hung the conditions of a prosperous future.

INFLUENCE.

THERE is a current underlying man's individuality and existence which he *must* make use of to some purpose. It is the influence arising from the secret-abiding feelings of the heart, and is imparted, whether particularly called out in associations or not. Every individual possesses and imparts it, though silence be maintained, through haughtiness or simplicity. This influence, whether perverted or not, flows the same; for it is a part of man from the first, concentrated in the form of individuality, which goes to make him capable of imparting good or evil.

The inclination for good rules this secret spring of the heart, raising high in the breast a desire for elevation; and this feeling is also extended for others to share. Thus this current of influence glides from one to another, unconsciously betraying our likes or dislikes. It is thus that our propensities are brought to others' view, giving us the reputation of being good or bad. It is this which operates in communities and upon governments, re-acting upon the people who elect rulers incompetent to fulfil their expectations. It is incompetency of intellect that exercises this influence without reason, and leaves you to the mercy of the feelings as prompted by the impulse of the moment. It is capable of being moulded by the intelligence of the individual, and is given to every one according to their ability to use, and impart it to others.

In the mixed throng composing communities, how various this influence; each sending forth what is peculiar to his own characteristics! — some intellectually developed, and imparting such influence, whilst others manifest qualities bordering upon selfishness, contempt, disgust, irritability, peevishness, scorn, ridicule, a species of fault-finding, and low, grovelling desires, tincturing all who are susceptible to their influence; anger, hatred, and revenge, causing all to feel the sting of reproach who venture within their sanctity of thought.

In the more powerful ties which unite societies, there is the deep, smooth, gliding current of aspirations, raising the mind above the light, trifling perplexities of common occurrence; forming an influence peculiar to itself, which, as a general thing, is but lightly appreciated, for the reason that few are prepared to understand their own sentiments, or to realize the amount of knowledge that is daily received into their minds. This gives satisfaction to a high moral class,

blending their life with the spirit of the Most High into one prism of light, discernible by all classes, but who realize not their superior condition, because they weigh all things by their own standard of intellect.

Passing from this state of advancement, we see minds still farther in advance, who rush over the past, and grasp that which is far in the future, from the world to which all are tending. Such remain upon the verge of advancement, and this will always continue; the influence varying according to the development of the intellect governing for the time being. Intellectual pursuits mark the course of such with varied characteristics peculiar to themselves. Their education in regard to the future teaches them to rely upon their own exertions for salvation, knowing full well, that, if their influence is not what it ought to be, it will reflect upon themselves spiritually, leaving a moral stain upon their immortal part which can never be obliterated.

These facts crowd hard upon the intellect of all classes, and bring such an influence to bear in that direction, that, if it is not good, they must surely suffer.

Then let this power be cultivated, as it was designed it should be when it was implanted as a part of our existence, as the seed to bring forth good fruits if rightly cultivated. It is by cultivating the intellect, commencing with individuals, and extending to communities, that one vast field of productive knowledge is developed, whose fruit may be plucked by the hand of any who have the desire to reach forth and partake.

In the embryo of this influence lie the spiritual tendencies of all mankind. Its ultimate destiny is to rise victorious over all other influences, and establish all upon the spiritual basis of love, truth, and morality, through communion with

the spirit of Him who rules; subduing inclinations of an inferior cast, and shedding forth an influence pure, heavenly, and godlike; forming a current of intelligence that shall pervade the hearts of all people. It may be compared to an underground stream flowing rapidly, carrying the refuse of the streets into one great aqueduct, to be carried thence to other streams for disposal. And so goes life, secretly winding its way, and imparting an influence that is received by some, and then passed to others competent to decide upon its merit as worthy to be retained or cast aside. As nothing is lost in Nature, so the same principle applies to man; thus is this influence passed from one to another, and kept going the rounds of society and associations in general. How necessary that it be cultivated in ways of pleasantness, and be intellectually and practically applied!

The young merit a share in its purifying and renovating effects, following them all through life, and showing its benefits as they pass along, inspiring them with a needed supply of confidence received from the influence of the community in general. All are partakers of this token of divine will: it is imparted from one to another upon wings of love or hatred imbibed in the heart. Strictly speaking, it is the soul, spirit, or mind of man, enlarged from bitterness of feeling to a love for all mankind. The dictates of conscience act upon this influence in the garb of reason, setting aside that which is spurious, rejecting the lower for higher truths, and marching triumphant over the rough places inured to poverty and crime. Communities, governments, and nations form compact bodies of this influence, and they, transplanted to the spirit-world, form the inhabitants thereof. Retaining it by the law of nature, and coalescing with the law of their spiritual being, a new exist-

ence of man is created there more harmonious, and blending with relations tending higher and higher in the attainment of heavenly wisdom. Thus are brought to bear upon your communities influences according with the inclinations of the disembodied spirit.

How little is this understood in comparison with other intelligence forming the basis of society!

Spirits can impart this with more freedom, as coming in connection with the mind gives them the opportunity of conveying such influences as they are desirous of producing; the phases varying according to the susceptibility of the organization receiving it. After death, there is a receptiveness connected with the spirit which it cannot control. Good always predominates when coming in collision with wrong; and this is the power of truth which gives the spirit of the Most High pre-eminence over all. This is true of man; and, in just that degree that the good possessed within himself is brought to bear upon others, the influence of evil is sure to yield. This power was exercised through Christ, and is in existence to-day. It is the power of influence, pure and undefiled, subduing evil in the path of all who possess it. It is this that causes the impenitent to yield to higher dictation. It is the concentration of influences engendered for good while in earth-life, wielded with a twofold degree of power emanating from the fount of the virtues combined, that go to make spirit-life; and the best mode for their use is the study of every progressive spirit. All indications of good motives produce a current of influence bearing marks of immutability, which are transplanted from this to the spirit-world.

Oh that all might be satisfied of the existence of spirit-life, its tangibleness, and the relations we sustain to each

other! It becomes an absolute necessity with the spirit to have a cultivated intellect exerting an influence accordingly, bearing marks of having commenced in earth-life; if not, it is just so far short of what it otherwise would have been. How long will man neglect to understand that the mind feeds upon what is carried with it to the spirit-world! How necessary, then, that all those finer feelings composing the better part of his nature be called out in earth-life! Your better part as individuals is forever to remain with you. If it be pure and elevating, acting from, or being prompted by, motives pertaining to the good not only of yourself, but of others, then, oh, then, how your condition in spirit will show this to have been your life while in the form! Here in the flesh, it is in part concealed or disguised; but when the material form is cast aside, and the spirit goes free, then will it seek that grade of associations which it was wont to cherish while an inhabitant of earth.

On the other hand, should avarice, selfishness, and a total lack of moral principle, govern your associations, of a necessity you will gravitate to a corresponding plane, and of like character will be your influence. Fellow-citizens, what are you living and toiling in this life for? Is it for the mere accumulation of gold? or for the cultivation of those influences which not only fit and prepare for pure and elevating intercourse, but which constitute that part of man that is enduring as God is enduring? It is that spark of God, which, when used in connection with reason, forever remains pure as the source from whence it came.

Oh that it were in my power to rend the material covering from your eyes, and let you behold the truths of spirit-life! Would that this lay in my power! if so, it seems to me that those whom I perceive might be of a class superior

to what they now are, and might be made to let go their grasp and love for the things of earth, and be led to where their minds would expand, and shed forth an influence illuminating not only their path to knowledge and happiness, but also be instrumental in guiding others. Such are slumbering under the false pretence of not knowing their duty. Awake ye, before the spirit-world shall claim you as those who have not sought for and lived up to their higher light. Man's immortal part is the essence of all creative energies; hence there is a demand for rising above conditions which debar this influence, and place him in a condition where he ought not to be.

These faculties of which we speak are not hidden for individuals to search out; but they are the prominent elements of their being if but allowed to expand. Or, let me say, should you as an individual bestow that thought upon your spiritual culture that you do upon the daily cares of life, how great would be the influx to your mind from a higher source! Spirits are ever seeking to impress these truths upon their earthly friends; but when they visit them for this purpose, and find their minds walled in by cares and increasing desire for the wealth of this world, they turn away with sorrow. Deep and abiding are their feelings for humanity, trying to exert an influence for their good, cherishing nought but what tends to their elevation.

Why not, let me ask, turn the mind more in that direction? We are already where you must shortly be; then let us administer unto you, and we will merit your approbation. Oh, ye men of earth! beware how ye treat lightly these teachings; for they will face you with the truthfulness of every assertion in spirit-life! Charity swells my heart to overflowing for you, having been one of your number; and,

being myself inclined to disregard such admonitions, it gives me more confidence to urge the propriety of giving an attentive ear. I have stood upon the shores of both worlds, having experienced a long life in one, and of short duration in the other, but of sufficient length to enable me to affirm that these teachings are in accordance with future existence; and, as that was to me a subject clothed in mystery, I long to present it to mankind as I find it to exist with me to-day.

The voice of many a spirit more worthy to be heard than mine has sounded in your ear. Spirits whose purity was never equalled upon earth are drawn to you through sympathy, and a desire to give you a glimpse of that world beyond the tomb to which we are all hastening. Clothed in garments of richest texture, fashioned by a life of goodness, and whose desires for your benefit grow stronger and stronger, they come to you. Should their labors be lost by your disregarding their voice, their work will be done, their life purified, and happiness eternal will be theirs.

The time will come when their voice will be heard no more calling you to the realities of spirit-life; for by their strong progressive desires they are made so pure, that they leave the inhabitants of earth to blossom like the lily of the field in a more genial clime. But know ye that they are in your midst to-day, with a purity of feeling that has ripened into love; and feel you not their influence? The very air is impregnated with their elevating desires, breathing aspirations holy and divine, mingled with memories of touching events which transpired long before this era knew an existence. Watchfulness and heroism of design to conquer the bigotry and superstition of the human race has been their work, gradually seeing it give way as generation succeeded generation, and a more rational and consistent opening of

the mind has led to a knowledge of the principle of progression.

As generation succeeds generation, this brightening of the intellect is on the increase. Many an effort has been crowned with success by a strong determination to that effect, secretly applying influence to the understanding of many minds clothed in flesh, who were susceptible to their impressions, in urging the propriety of searching long and deep for truth, never taking one standard as an infallible guide, but breathing the idea of progression from the first formations up to the present time. This they have seen gradually upon the increase, filling their hearts with gladness, and crowning their efforts with joy. Another era has dawned, more light has been given, until it has become established among the people, anxiously expected and talked of by the highway, discussed in your thoroughfares, meditated upon in the domestic circle, stirring and filling all hearts with joy and expectation of something higher and better to be given.

Oh the power of unseen intelligences! Well may they be called the light of humanity! Broad and expansive is their influence; the universe of heart is traversed by them, impressing from the depths of its fulness, as a fountain of knowledge, heavenly aspiration, purity of thought, noble motives in life, love to each other; combining the elements of peace, and shedding it broadcast over the community; producing unity of feeling by applying their influence practically to that effect.

They look forward to the time when such inroads shall have been made upon the free, liberal, investigating cast of mind, that it will be prepared for the new era now just beginning to dawn with brilliancy, when all minds will be brought to behold the truth that spirits guide and instruct mortals in

the way of salvation. This era is upon the verge of an overthrow of sectarianism, and brotherhood will be planted in its stead; for such is spirit-life, and the work must commence during your earthly existence. Spirits, realizing this more than you do, and knowing what deficiency of knowledge, if neglected, will be experienced, call out their united energies to elevate and give facts; thus preparing your minds to find spirit-life as it is when you become spirits, and are of our number.

If all labor on the part of spirits for the good of mankind should cease, progress would be slow; centuries would pass with but one ray of light, where now you have them by scores, pouring as a constant flood, and shaping the course of mankind to meet contingencies which are involved in the progressive destiny of all things.

The many noble ideas and sentiments obtained through the channel of thought, and penned down for the rising generation to follow, are, in words uttered by their writers; but the thoughts come from a foreign source, carrying out the original design of disembodied minds, who promulgate their ideas through the pens of others. How often is it said that such a one rose rapidly to the rank of statesmanship, or to the ministry, or whatever the calling may be! But the time is near at hand when these premature growths will be traced to their source in spirit-influence; the mind, after death, effecting its purposes as truly as if only allowed to execute them while in the form; simply making use of the mind of another to carry out its original intentions.

When the inhabitants of earth will fully realize this is more than I can say; but this much I speak from knowledge, — there is a very wide opening to that effect in their midst to-day. The rising generation will look upon these

things more in their true light, and guard against the degenerating influence of failure to give due attention to the advancement or progress belonging to this age.

ETERNITY.

ETERNITY with some means a resting-place, where man is in a condition neither to sin nor to obey. It is what might be termed a blank, or stoppage of all earthly powers in man's nature; and he arrives at a perfect standstill or stationary condition.

The word "eternity" signifies to some a lively activity of all that pertains to the immortal part of man, including all qualities acting upon the soul. By some it is considered progressive with a part of mankind; while the residue remain in hell, descending down, down, to the infernal regions of dark despair. All recognize eternity as a future place of existence for all humanity; but the variety of opinion arises in regard to the disposition made of the different classes when there. Great variety of opinion is entertained upon this subject; but nothing definite is arrived at which produces a desired conviction that any are right.

"Eternity" is a word which might be spoken with a heart full of joy if the conclusions of every one rested upon the aggregate of eternities existing here; and, as there is no dividing line here, why assume it there? Why not anticipate the mercy of God in the future, as much as to-day. Why attribute to him what we know is not characteristic of

his goodness in this life? Is he not just and true to his calling? then why suspicious of his fidelity in eternity?

Progression leads the mind to draw conclusions concerning eternity; and, as the mind progresses here, why not reason that the same will be true hereafter? And as all are capable of advancement, where is the contrast so great in human nature as to preclude one from enjoyment, and endow the other with eternal happiness? Where, I ask, is the dividing line in their natures? Is not one possessed with understanding as much as the other? and is he bereft of that understanding as soon as the mortal puts on immortality? This reasons him into eternity possessed of no other faculties than those which are alive to evil. If this were so, the mind would in part be formed to no purpose. This opinion comes from early education; for there is nothing manifested throughout the universe of God that should lead to the supposition that such a condition could exist. The subordination of mankind closes their perceptions for the present; and they are led into some wild delusion, which they can bring nothing forward to substantiate, or even that is analogous to it.

If a few short days of earth-life prepare one for enjoyment or endless torment, how necessary that he should know in what that torment consists! If it is said in burning flames, we ask, Can a substance be consumed without being annihilated, that is as to its former identity? This excludes man from all likeness to his former self. Then how will he sense that for which he is there placed?

Eternity is what many have supposed might be the last of life, or what may be considered no life at all. Many suppose that their labors will cease with the closing of this life. They have no inclination to improve the intellect,

that seeming unimportant to their present needs; and eternity weighs so little upon their understanding, that no rational idea is formed, and they only look upon it as a place to be dreaded.

Eternity is more than the mind can presage or understand: it is the attribute of God, and mankind are but waifs upon its shores of attainable knowledge. More laborious tasks are required of the mind than are imposed upon the body, if we may use that comparison. It is a vast field of knowledge obtained by the exertions of every inhabitant therein.

There, all will, sooner or later, develop those God-given powers which earth-surroundings have kept concealed, or under subjection to the baser part.

These faculties will expand and germinate into one common form of brotherhood, emerging from dark and degraded conditions to those of spiritual intelligence, purity, and love. This progression carries us nearer and nearer to the throne of grace, and is accomplished through our own efforts. Let this be clearly understood. *All* are partakers of progression. The debased, scorned, and ridiculed share the advantages of improvement, and work out their salvation with as much zeal as is ever manifested by the reformed of earth. God holds out the same privileges in eternity. Earth is but one step in the routine of his work, and is no more to be compared to eternity than one grain of sand with the bed of the ocean, or one star with the firmament.

I am aware that all are not witnesses to our assertion; neither were they to the Bible statements. Will not this place us upon equal terms of consideration? Many are the sentiments that might be viewed in the same light. We

wish this fact to be established in the minds of our readers, or such as are prepared for our teachings.

Eternity presents a varied class, mingling in associations promiscuously; and, when heaven or hell are talked of, they are no more to be found than upon earth. Therefore, if you can arrive at conclusions as to how so much discord can exist upon earth without a dividing line, you may have a representation of eternity. There are none worse than upon earth, for all came from there; and the same diversity is distinguishable. The same phases of human activity are extant, throwing the energies of one in this and another in that direction, as determined by the degree of cultivation of the individual mind. Some whose inclinations are drawn to earth are engaged in presenting the physical manifestations to prove their identity as spirits; others more advanced, and desirous of unfolding eternity to mankind, are speaking through the organisms of others; and many are producing impressions, not with the desire that they should be written down by the receivers, but to produce effects, and to be carried out practically, which will be satisfactory to them. Aside from these, we find eternity abounding with spirits whose aspirations are carried beyond the limits of earth, and who bear onward through the celestial spheres that wisdom, purity, and angelic ministry, which Christendom has looked upon us as the work of the angels of God, fulfilling a mission direct from his throne.

Spirit-communications, as we have heretofore said, are made through a law; and some present one phase, and some another. Such as were disposed to the light and trifling occurrences of life, and fond of amusement, elicit attention through the raps and moving of ponderable bodies. Mirth was their characteristic upon earth, and their not exhibit-

ing what is termed inspiration shows that they have not progressed beyond those conditions. They are true to their calling, and the manifestations true to the conditions that produce them.

The idea that eternity changes an individual's propensities in the twinkling of an eye, or makes them instantly better than when they were in the body, is absurd. Progression must work the change; and, until it does, they will remain the same. If they dealt in unmeaning tones of jest or falsehood, or were addicted to scurrilous language, they would hardly be recognized if such was not characterized of their communications, and *vice versâ*. Such is this eternity through which we are passing; and upon whom rests the responsibility of returning to earth, and giving what we are daily experiencing?

Eternity — what a revolution of thought this word produces, changing and varying sentiments to meet expectations as we pass on towards the reality! Harbinger of peâce, rest thou upon this word until prepared are thy chosen ones to reap more fulness of meaning from the ideas that crowd upon the intellect with a better understanding of thy happy or miserable condition to be meted out upon their entrance to thy shores. May such realize better expectations, through a life of usefulness, and a growing desire for knowledge!

A LIMITED VIEW OF WORLDS.

An appreciation of the grandeur and beauty around us affects our minds with supreme adoration of the Maker for all things coming within microscopic or telescopic view;

presenting space as interspersed with an infinite number of the grandest worlds, revolving in harmony, keeping perfect order, and moving with rapidity beyond any conception that man can form of motion in so vast a body of matter. When the observer takes his stand, and points his telescope towards the object of his research, guiding it in this and then in that direction until he discerns the main object to be attained, he has in reality hardly made one discovery in this vast machine of worlds, revolving each upon its axis, and making diurnal revolutions, without diminishing the vast resource of God's works.

Unlimited is the space so inhabited, presenting a vast arena of worlds mingling in one harmonious family; all governed by one law, which is God. Worlds upon worlds present for our instruction their magnitude and power suspended upon divine action; making each a part of one stupendous whole. The routine of worlds is similar to that of the races, following in succession, and marked with similar distinctions. Worlds, like individuals, present variety in size and looks, together with vast differences in their inhabitants.

Planets are so arranged as to admit of no change, as of one giving place to another. All successive routines are divided so as to form classes, arranging themselves side by side into groups separated only by space where other worlds are forming. Perfectly balanced is this vast rolling machine, continually throwing off and collecting to itself such materials as are necessary for fulfilling the law of development. Imagination has no counterpart to the fulness of manifestations presented to scientific research from this source.

In the great arcana of Nature there are no faults: all is completed with perfect exactness; dimensions are suited to

places occupied, irrespective of other conditions and surroundings. Magnitude of space is the only barrier to the spirit in its research after these orbits: they never carry you beyond their own limits, so completely within themselves are they formed, giving no entrance to their next-door neighbor.

We infer that all are not prepared to soar with us to these worlds; but there is enough within your own jurisdiction to prove beyond cavil these assertions. Then let the mind soar with me far beyond space to our spirit-home, or the orb of spirits. No tongue can describe to mortals the grandeur and magnitude of these heavenly abodes. Not until earth shall have passed away, the sun turned to darkness, and the moon's pale beams descend no more, can the magnitude of our orb be diminished. Not until earth's inhabitants shall become extinct, and other planets relinquish their claims to immortality, can its plains be laid waste, or its habitations desolate. So long as there is an individualized existence will our world exist; and, whenever a soul enters therein, its revolution is onward, onward, to eternal salvation. The great apex upon which it turns is God, its illuminating substance is intellect, and the developing proceeds is a gathering-in of the human mind.

Marvellous indeed are the works of Him who rules, and still more so is the mind which is to comprehend them. Wondrous, more wondrous, is the connection between God and man than between God and these miracles of his work. In opening the understanding concerning other worlds, it becomes necessary to lay aside the ideas imparted in those ancient records, where it is said that "in six days God made all things." Impossible this; for, even while these worlds are obeying laws peculiar to themselves, others are forming

with equally as much precision. When worlds cease to form, God will cease to be progressive, and lose the principle of promulgating creation; in that respect remaining subject to no further advancement. This is not consistent with what we claim to be the attributes of God. All that he has ever done he is doing to-day, and will ever continue to do.

He is unchangeable, fixed in his purposes, establishing laws never to change; for they are God, and we are to expect from him the same in the future as there has been in the past, so long as he exists.

In passing from this description of heavenly bodies, we are brought by our affinity in connection with our own earthly planet. We approach it with more interest than all other worlds, because here began our early associations. Here are ties not yet severed, neither will they be until the freed spirits of our friends join us in our spirit-home. It is of but small import compared with the whole; and yet it receives due consideration from its Maker and the *inhabitants made heirs of eternal progression.*

THE HARMONIAL PHILOSOPHY.

THE harmonial philosophy dates its origin from the time of Christ. It was then established by his followers, who deposited their interest in one common treasury, and began life upon what they termed a strict accordance with his discipline. For years they maintained this form of unity, and distinguished themselves as the only true followers of the meek and lowly Jesus.

The influence of Christ's teachings had so wrought upon their moral understanding, that they were prepared to live each in harmony with the other, and mutually share each other's benefits. But as time wore away, and they became less enthusiastic in the cause of Christianity, they lost sight of their leader, and emerged into ways of their own. This *was* the doctrine of Christ, and to him alone is it attributable. He taught the unity and brotherhood of mankind, who should work in harmony for the good of each other.

This doctrine has maintained its share of encouragement through the Christian warfare; but, like many other principles that he established, it has suffered decline. Some particular sects adhere to it in part, sufficiently to propagate it as one principle that he gave them to follow. Why has this system of life degenerated, and gone almost into obscurity, compared to what it might have done? Even to-day it meets with derision.

The noblest system that ever existed was established then; but it was destined to flourish but a short time, because the understanding of the people was deficient in spiritual growth. The harmonial philosophy unites all in one vast magnitude and equilibrium of thought, and raises every one to a standard of eligibility to the great work of defining their position, morally, spiritually, and eternally. In classing all minds together, it counts upon the good done by unity of strength to individuals, collectively or separately. There cannot but arise from this a contrast between isolated interests, and extensive combinations for good, predicated upon the idea that all are members of one family, each devoted to the welfare of the others. Harmony is the great element that combines influence; and, when directed in the channel of elevation, it moulds and frames truths, and estab-

lishes a chain of relations through the ascending planes of spiritual intercourse.

How excellent is the course of mankind when sin and ignorance are deadened by the exemplary influence of the inner life, and softened by the temperature of brotherly kindness; sharing each other's woes and blessings, and inviting all to the benefits of mutual intelligence! The indignation manifested towards harmonial societies is no evidence of their wrong position, or of unhallowed purposes, neither of their absurdity in pretending to teach harmonizing principles. All efforts to Christianize communities are based upon increased fellowship; and this is the same principle carried to a greater extent, and applied in a way that all can see its fruits. It excludes deception, and carries out practically what we so much desire should live and grow in the heart, and which we ask God in his mercy to plant there. This is the only way to facilitate its full growth by keeping it active in the amelioration of what man terms depravity of the human heart.

Societies and associations are formed for all other purposes; but when pecuniary interests are involved there seems to be more importance attached to them than to the salvation of souls. Harmonial societies are looked upon as impossible of success, and resisted with dissatisfaction. Christ's worldly possessions were held in common with his associates: therefore, when viewed as belonging exclusively to himself, he was led to exclaim that "he had not where to lay his head;" and yet his followers discard the idea of coming to his standard of life. That which is immortal was lost, and that which loses its hold at death was cherished: this Christ saw, and gave them a practical example of the life to come.

Spirits sought to establish this through the instrumentality of Christ, and are making the same efforts to-day, trying to raise humanity to a condition where unity of interest will be felt as necessary to the growth of religious principles. By such unity are you recognized of God: it is the possession of virtue and merit that makes distinctions among mankind, and, the more a disposition exists to share mutually pecuniary goods, in a greater degree will these qualities be possessed. The mind becomes better prepared through the law of progress to maintain these principles, and establish life upon the broad basis of equality to all. Then when you enter upon spirit-life, covetousness and an inordinate love for self will have been wiped out, and the way prepared to enter life upon the spiritual plane, acknowledging each as a brother, upon terms of intimacy and friendship, and owning all as a member of God's family. Such is the harmonial philosophy, and such do spirits try to impress upon mortals as the true standard of fellowship.

Let mankind shun it as they may; but the time is coming when the products of Nature will be as free as the sun and rain that replenishes and helps produce them. When the work of harmony proceeds with a well-defined and measured tread, the result is a noble one, uniting all classes, sects, and denominations into one field of labor: sectarianism is lost sight of, and all grades become accessible to the same Christian influence. It deters crime, and draws the mantle of charity over ignorance and sin. The influx from this source of encouragement enlivens the faculties, arouses the slothful intellect, and pours a flood of information from the more advanced minds into the receptive capacities of the weaker.

Oh that all might be brought to behold the harmonial philosophy as the great combining influence, elevating man-

kind to a standard of morality, and laying the foundation for future usefulness! Its tendency is sure to work a reform, and will at some future day be looked upon as transcending the most radical reformatory discipline that followed Christ's teachings. This spirits sought to introduce, for the good of mankind, centuries ago; and as progression sweeps through the channel of intellect, removing crude formations, and agitating its sentiments in thoughtful, reasoning minds, development will insure harmony, and a reflection of harmonial principles from minds rendered pure and clear. Thus will the races gradually become prepared to introduce the unitary mode of life in preference to that which at present is based upon the insatiable thirst for gain.

FAMILIARITY.

Familiarity exists as individuals are disposed to make use of the principle governing it. It is a feeling that germinates into friendship, and is connected with peculiarities which need to be studied, and used according to their effects. It is an influence or tendency, which, when not used understandingly, loses its vitality; dissatisfaction being the result. In the familiarity existing between two individuals, there should be a current of reciprocation, blending and uniting their feelings, or no appreciation is felt, let the effort be ever so great. Likes and dislikes beget the same feelings in others, as they control the influence passing between the two. If associations be too familiar, the current is soon exhausted, leaving either one or the other to wonder at their

cold reception, so strikingly in contrast with their former experience. Perverseness often arises on one side from the fact of there not being sufficient strength of friendly feeling to maintain that height of friendship at first exhibited, arising from a lack of judgment in meting it out in order to have it reciprocated and given back. The feeling of intimacy existing with one calls for a corresponding feeling on the part of the other, and for the reception of what, on your part, you are desirous to grant, receiving what corresponds therewith in return.

Familiarity opens the avenues of the mind, unlocks the secret spring by which many indulge in seclusion, and brings an individual home to the heart, and from the cold obstinacy of self-reserve into the channel of complacent conversation. Mankind are too reserved, lacking confidence in each other, thereby suppressing their best feelings, and yielding to those considered more in accordance with propriety and etiquette. This clothes them in a garb of false pretence, and subjects the heart to perversions, which in after-years imbitter and render the individual morose, chilling the sensitive mind who seeks familiarity.

Familiarity gives an opportunity for studying different grades of intellect, — such as are found to occupy the true standard of life, by whom we may profit; and such as are erroneous, and may be cast aside. But it is familiarity only that can disclose personal standing; for each individual is like a sealed book, excluded until such time as some one interested approaches, and makes it a subject of perusal. It also casts aside reserve, and lays our faults before others: hence it should be made a source of benefit; for, by observing others' defects, we are better prepared to overcome them in ourselves. It is by knowledge of wrong that we are enabled to choose right.

Every individual possesses peculiarities, that when viewed in their true light, and not magnified into faults, tend, through intimate acquaintance, to mutual improvement. It may prove more of a benefit than appears at the time, and open the door to unexpected friendship that shall prove lasting. Familiarity, when not obtrusive, is in every respect commendable.

In the more tender relationship existing between members of one family, there is a tie manifested, whose cords are drawn around the heart with strength of affection exhibiting the most refined culture of feeling; the natural tendency of which is to grow stronger and stronger, breathing more and more a depth of feeling never manifested or matured from any other source.

Self-culture banishes the first ray of ill-feeling, before it shines in upon the conduct, or produces the least effect upon the character in general. Meeting minds stored with knowledge blends their intellect with yours, and, joining in the strength of their goodness, raises you to a standard above former conditions. Herein lies one advantage of piercing to the inner perceptions: they call goodness, morality, benevolence, charity, and friendly feeling into existence, that never before were thought to be possessed. How complacent the thought that there are minds accessible, who produce lasting effects for good! Let the desire be strong enough to prompt people to seek, and they are surrounded by those whose pleasure it is to teach, and thus establish familiarity leading to the elevation of each and every one. In sustaining these relations, do not apply to others, by way of prejudice, derision, or ill-repute, that which you will not receive in return. Treat all with cordial respect, inviting them to the door of your heart by friendly greeting and

cheerful words, and thus commence the work of friendship in the remote corners of society, gradually converging to a reception of the whole.

In conforming to the customs of those who are regarded as the most elevated class, you often meet with the most ignorance, and repulsive conduct; but, if you turn to the refinement of education, there you will find the virtues combined, producing all that the nature thirsts for, and meting out a feeling of satisfaction with life. How superfluous the external, compared with the attractiveness of mind, abounding in treasures untarnishable, and never to be forgotten! How desirable that familiarity should be practised upon this basis; for here we have a source inexhaustible, and ever at our command! The various channels through which it should be sought the intellect will guide unto when dictated by the higher and more noble aspirations of life. It comes, in response to a desire of the heart, *from those upon the shores of eternity who claim familiarity.*

We have treated upon various subjects for the purpose of familiarizing the mind with spirit-life, touching upon salvation, endless punishment, resurrection, &c.; introducing spiritual ideas in contrast with your own; also to erase error, and plant truth. Many sentiments herein expressed are far from what we once entertained; but change must come. You cannot be too familiar with spirit-life; and the nearer you approximate to it upon earth, so much more will you have advanced in the scale of progression, and the good work will have commenced.

Familiarity with every subject touching life is our motto, promiscuously extended to all. The universe teems with spirits, and absence of body should not cause estrangement; for the body was not the individual, but only the garment

he wore. We claim fellowship, asking for an investigation of our claims; and, if not complied with, the loss will be yours, and not ours.

THE HISTORIAN IN SPIRIT-LIFE.

We wish to present for the consideration of our readers a perpetuated source of unhappiness in spirit-life, selecting this one as representing many others, — such as hereditary disease extending from generation to generation; inharmony of organization, resulting in crime being entailed, attributable to some cause operating with the parents. These, together with others that might be mentioned, are perpetuated sources of unhappiness to the spirit, in seeing their fruits multiply long after they have departed. Associations of this character remain very vivid with the spirit, because it is beyond his power to make amends.

The historian in spirit-life more particularly attracts our attention. Historical works are destined to exist for ages, with their authors' names attached; and, if truthfully recorded, they are an honor to the spirit. The historian's duty is to faithfully record or translate such facts as are accessible to him, leaving the reader unbiassed, and free to judge for himself. Many spirits whose expectations of doing great good by means of historical knowledge left for mankind to peruse, and to guide to aspirations of greatness, have left their work shrouded in misrepresentations, such as lead to error instead of truth.

Exaggerations were indulged, and wrong constructions put upon such facts as might not agree with their own sen-

timents, impressions being produced other than those naturally drawn from the original sources. Libels upon the character of the historical account remain such as long as the work is perpetuated. Interpretations of the works of others live with you in spirit-life, and you there have the pleasure of knowing whether you have done the subject justice, or not. Should it be the reverse, and you meet daily with those whom you have represented wrongfully, what other feeling than of regret can you have for so misrepresenting important facts connected with what is to guide the intellect of many a youth for ages to come?

While seeing your work pass from one student to another, biassing and prejudicing their minds, the spirit of the injured one seeks to know why it is that you have so wronged him, and misrepresented what you had not the least claim to; demanding of you to return to earth, and blot out that stain upon his moral worth and intentions which you have left to be instilled as a part of his life. The perversion, amounting to falsehood, is stamped upon your own brow with such visibility, that every spirit reads it there; producing remorse and chagrin that stingeth like an adder. But it is too late: the decree has gone forth; and you are to suffer the penalty of transgressing the law of self-justification in the usurpation of others' rights. Such are harassed with the embarrassing consciousness that their life was but a snare to others' feet, which it is their duty to disentangle in spirit-life; thus keeping them engaged in correcting errors planted by their own hand, for years, yea, and for ages, and, in reality, so long as their work has an existence. Conscience would lead individuals to retrieve such wrongs by ceasing to do them; but they have set the wheel of effects in motion, and have not power to stop its revolutions: hence a ceaseless

round of remorse is produced as there are ushered into spirit-life those who are tinctured with these errors, making it their duty to teach them better. When the work of making amends shall cease remains with mortals to say; for, so long as these historical productions are kept going the rounds of publication, there will be minds to divest of error.

Watchfulness often characterizes the spirit, in seeking for opportunity to present facts as they are; manifesting a heroism greater than ever witnessed upon earth.

Nearly all historical works have met with the same unscrupulous perversion of sentiment. Beware how you encroach upon others' rights, thus destined to live long in influence! Beware! we say; for the voice of comment is heard by spirits, and they feel it as well as those in the body. Therefore, beware of thine earthly career; for it will all loom before the understanding in colors that can be washed away only as you overcome the evil, and develop good in its stead.

Is there not a moral attached to every act of life? Why should individuals seek to attribute to others that which they are not willing to receive themselves? Let the mind wander through the ranks of association, and where will you find a mind so benumbed that it is not alive to this fact when receiving injuries? The heart can as well be inured to the high sense of bestowing justice as of receiving it.

The standard of justice is a great study, and can only be measured by the golden rule of doing unto others as ye would that they should do unto you. In the neglect of this principle lies the error of mankind. Adopt this one rule, plant it deep in the heart, practising it in all its fulness, and let it become an abiding, meditative consideration accompanying every act, and the work of salvation is complete.

Nothing more is needed but the study of this one maxim to raise every individual to the standard of considering his own course well before applying it to others, and then doing the best he can. This is living up to your highest light, and more is expected of no man. It does away with the efficacy of Christ's blood as an atonement for sin, wipes out all remorse of conscience, and shuts the door against evil communications. Sin is beguiled away; and delight in well-doing takes its place.

There is more contained in this one proverb than Christian communities can fathom. No other saving grace is needed, no scriptural admonitions are necessary: its efficacy is complete, in and of itself working out a growth of redemption in the heart which the spirit forever retains. This alone would Christianize the world, and bring about such a change as has never been realized from all Christian efforts combined; and their work can never be accomplished upon any other plan. The scheme of salvation proves a total failure without it; and the spirit wends its way to its spirit-home to meet with disappointment that renders necessary an entire re-organization of its religious principles.

The first and only step to be taken in Christianizing a community is to teach them morals; and this is morality in a concentrated, practical form, implying much in few words. It aspires to as much greatness as the faculties were made competent to attain. A more noble, truthful, aspiring sentiment was never uttered than that Golden Rule, "*Do unto others as ye would that they should do unto you.*" Go around, stifle, or evade it, yet it must be practised: it is the only way that mankind can face each other in the spirit-world without feelings of reproach; and it involves active efforts to atone for the past.

Oh! could the voice of every spirit-historian sound in your ears to-day, the unanimous exclamation would be, "Do unto others as you would wish to be done by." Live a life so pure and harmonious, that nothing will be entailed or perpetuated deleterious to the prosperity of one soul. Live! oh, live it! mankind, and do not consider it as only something to be preached; but justify thyself through *works*, instead of faith. Make holiness an *exhibition* of *practice* as well as of prayer, and consideration the work of a life-time.

Our hasty remarks have given the reader but slight introduction to the subject of this essay, in comparison with what might be said; but if the mind comprehends the idea that wrongs committed upon earth extend to spirit-life, and there become a source of unhappiness, our object is accomplished.

Admonitions are fruitless, without a decided effort on the part of each one to profit thereby; therefore what has been said is sufficient for that purpose, and will enable you to avoid injustice if so inclined. Our aim is to put mortals on their guard, by presenting facts as they are, and leaving the work to be accomplished by them. When this is done, our mission will have obtained its desired end.

INTEMPERATE HABITS.

Excess of habit destroys the efficacy of morality, benumbs the refined sensibilities, and plunges mankind into the depths of utter ruin. Habits in life either assume a phase indicating a standard of morality, truth, and integrity, or one upon a plane of low development.

The moral decline of any individual may be said to arise from his habits becoming so strong as to wield the inclinations toward evil, and consume the fragments of a harmonious life. Intemperate habits arouse to action the baser part of man's nature, or those eccentricities which in after-years prove the bane and curse of the individual. It destroys that equilibrium of action necessary for an even, tranquil course, and yields its victims to the impulse of the moment, until stability is destroyed, and they become the fluctuating, irresolute subject of circumstances; stirred by every gust of passion, abusing their faculties until reason is extinct.

Mankind by nature are considerate. The faculties are called out and enlarged with facility; but, when clogged by excess amounting to perversion, recklessness, discord, and inharmony ensue. If the tendency be downward, intemperate habits plunge it lower; if the temper is inclined to irritability and severity, it is made more so; if the leading desire be for worldly gain, it increases it; if malice tempts to deeds bordering upon crime, intemperance entices to commit the act, one perversion feeding the other. A slight excess will often arouse some one of these inclinations, which, vibrating to others, soon involves the entire individual.

The causes leading to intemperance are varied and numerous. Trouble often leads to a different course than what otherwise would be pursued. The cup of charity never has been sufficiently meted out to those who are upon this plane, because the heart's depths could not be read, and the motives discerned that were too strong for the innate qualities to govern, thus yielding to their surroundings. Such should have a counteracting influence thrown around them, and

they will as readily yield to one as to the other: if condemned, it sinks them the deeper.

Habits depend much upon the organization and its susceptibility to surrounding influences, which tend to draw it into the snare of crime, or to assist in rising above it. The nature of some persons is not so much to ponder upon effects as to act as the present seems to indicate; therefore, if not sufficiently guarded by associations with those whose standard and motto is onward and upward, they soon blend with their surroundings, and are carried by the tide of intemperance beyond their own inclinations; being acted upon by a stronger will-power than their own. The organization of an individual is not apt to receive due consideration by those who condemn; but when one stands behind the screen, and peers through the ranks of human depravity, seeing its inner workings, he will very soon discover that much defect lays in the organization. The rudimental state of a child partially indicates what its inclinations will be in after-years, and what susceptibilities will be most manifest.

Susceptibility is one great cause of intemperate habits. Many persons are so peculiarly organized as not to possess will-power sufficient to retain a separate and distinct individuality of action; but they assimilate with those whom they may be associated with, making their cause their own, and, before recovering self-possession, other occasions occur; and thus are they led on by the susceptibility of their nature to either good or bad courses. On the other hand, there are those who possess sufficient powers of repulsion, self-government, and an unyielding determination of their own, to keep from blending with any thing that is not sensible, and strictly in accordance with propriety.

Restlessness in connection with idleness, seeking in this

and that direction to wile away the time, and yielding to whatever attracts most, opens the door when intemperance raps, and it is admitted.

Lack of penetration in observing its effects, short-sightedness in not profiting by the experience of others, and many other causes, might be mentioned, which act as co-workers with intemperate habits. Intemperance is by no means confined to the use of intoxicating liquors, but includes all uses to which the faculties are subjected, both in this life and the life to come. Many habits are equally as abusive as inebriety.

Intemperate habits engender evils not to be lightly spoken of, or passed by unheeded. Its baneful curse is too prevalent to be shrouded in silence, or obscured by palliation; its effects too lasting to meet with aught but rebuke. When passing through a civilized community, there is equally as much to shock the refined sensibilities as there is exemplary, wholesome, and beneficial. One hardly recognizes propriety in glancing at mankind, but must know for himself what constitutes it before daring to trust to the teachings or example of habit. Eccentricities become unexceptionable when practised daily, as deformities of body cease to excite notice upon daily familiarity; and so with many a deformity occasioned by intemperate habits. It becomes habitual, and is looked upon with impunity. Commencing with slight deviations, and increasing imperceptibly, as it were, one habit after another is formed, until crime is the result. How insidiously it steals over the morals, coils around the passions, and thrusts its fangs deep into the yielding, unsuspecting temperament! The greatest stretch of imagination can only picture the depravity clinging to the vestments of intemperate habits. The grossness and licen-

tiousness arising from it are beneath the appellations of mankind. It frequents our largest cities, is domiciled in smaller communities, and takes up its abode in the domestic circle; it has aimed its arrows at some of the finest specimens of human nature, leaving the mind but a wreck of its former self. Its subtle and pernicious effects are so unnoticeable to those who are inclined to that class of associations, amusements, and business-relations, that a course of intemperance introduced suddenly would meet with utter repulsion. Why do not mankind arouse to this fact? They have the evidence before them, and yet fall into the same wake of error. All grades of intellect, and all classes, have its influence to contend with; and it is a blockade to the general interest and good of all enterprises. More moral suasion is brought to bear upon this phase of human weakness than upon all others combined. It stimulates to excess, acts upon the nervous system, vibrates to the brain and dethrones reason, and produces an unnatural condition of the mind and system generally.

No individual is fit for the more responsible positions of life who is thus wrought upon.

The time is coming when perverted habits will indicate a longer period of activity than during the earth-life. Propensities arise from the mind, and are carried into effect through the instrumentality of the body; then what pertains to the mind is immortal. The spirit, after separation from the body, feels the loss of such associations, and often wanders to earth in search of congenial scenes; and, coming in *rapport* with former associates, mingles with them, producing impressions upon their minds, which are attributed to the Devil. Evil seems to predominate; and those who participate in this influence are possessed with such strong

inclinations to recklessness, that it is said of them, the Devil tempts, and they fall a victim to his wiles. Could the veil be rent, it would disclose some of their former companions, who, having departed earth-life, seek their society still, speaking and mingling with them through access to the mind; hence arises the word "devil." Until progressed beyond these desires, this intercourse is sure to be what the spirit seeks, and most enjoys, reaping satisfaction through this channel.

It is a substantiated fact in spirit-life, that evil first had existence upon some planet, being transplanted therefrom through what is termed "death;" and it is looked upon as the lesser or undeveloped good: but, when it returns back to earth, it is there called the "devil." Evil, wherever it exists, and the devil, are synonymous terms; and whatever tends to create one engenders the other. Every habit formed establishes a supplement to divine rule, of a demoniacal tendency. The Devil may as truly be said to possess individuals in the form as out; he exists as much here as hereafter, and is a spirit in the body as well as disembodied; he goes about like a roaring lion in the garb of mankind, as well as a spirit, and abides in each heart to the extent that evil is cherished, and good rooted out. For a more thorough understanding, let all seek to know themselves and their habits, and they will find it to be the evil fostered in their own breasts, that, stirred to the depths of practical iniquity, assumes so formidable a standing as to need something more to give it full expression, to which the appellation "devil" is applied. The inconsiderateness of using this word, and applying it to a distinct spirit, characterized the conceptions of man in a state of semi-barbarism, when all good was supposed to come from God in person, and all

evil from the Devil in person also. Through ignorance, the two have been confounded; and, by usurpation of power, which it is believed at the present day the Devil still retains, he is supposed to go about seeking whom he may devour.

What can sink mankind lower in the gutter of human depravity than a constant violation of the spiritual tendency towards things divine; thus calling him away from those high aspirational pursuits which fit and prepare for extended spheres of usefulness? The life of man might be accounted as nought but the work of Nature, were it not for powers possessed within himself, capable of elevation, the use of which protects the weakness of his nature from evil propensities, and plants his feet upon the broad, firm foundation of right principles and precepts, which, practised from the heart, extend through earth-life, and open in eternity.

Life is characterized by two phases. One is the right use of mental powers, by which the mind soars to a height of wisdom and love emblematical of God, and receives an influx given through the grace of God working in the heart, manifested in daily communion with others. It tramples upon sin as do the feet upon the turf on which they tread; and, removing all obstacles that prevent the work of a higher power, it transfigures man into the type of holiness. The other phase is blackened and obscured by perversions of right, and carries mankind down the steep and slippery descents of depravity and degradation, leaving the mind to meditate upon the probability of becoming one with the Satanic power who is thought to preside over sin.

What can be said to induce mankind to shun such a course, through such habits, in order that they may reap the fulness of life beyond this, such as is accredited to them through the mediation of mind!

THE POWER OF CONSCIENCE.

THE motives by which mankind are governed are fluctuating and transient; but there is a monitor within, presiding with accuracy, and sitting as judge upon every act, defining the position taken long before it is acted upon. The conscience is a hidden spring, and, though silent, assumes such a position as it is right and equitable for it to hold, possessing and governing the individual's acts. The conscience, when rightly acting, and left to decide the course which ought to be followed, is replete with discretion, guiding aright, and, if not violated, will direct every act according to the internal workings of the spirit. It glides with perfect power of reconciliation from one emergency to another, tranquillizing by the qualities possessed within itself.

This monitor of which we speak is the power of conscience. It has no limits but the actions of mankind. Propriety and decorum are within its sphere of action. It becomes the highest gift to man; for it is a right mediator and conductor of his ever-varying course in life. The dictates of conscience abide with every one: it is a part of the soul, and is immortal. It seemed necessary that there should be a guiding element within man as a part of his own being. As God could not bestow powers upon man without conferring upon him some portion of his divinity, hence this element of the divine nature was implanted within him as the implement of redemption by which he might be governed from within himself.

Every act should be harmonious with conscience; and it will surely entice from wrong when coming in contact with

it, as oil is separated from water. Its natural tendency is upward through the ranks of progression: it stops not for a mediatorial resting-place, but is so inclined toward the source from whence it was given, that of necessity it gravitates to that condition of existence.

If mankind would give this part of their spiritual nature the confidence that is its due, and rely upon its infallibility, not one fault would be committed without causing suffering of the penalty through a harassed and guilty feeling. Every besetting sin it disavows by causing repulsion of the inner feelings against it; and it keeps up a warfare, which, to outside appearance, would indicate no restraining influence, or that it was inured to the task. But it is the inner or spiritual feelings that writhe in anguish, and submerge the mind in a sea of trouble analogous to hell. It is just as impossible to violate a spiritual law without remorse of conscience as it is to violate a physical law without pain.

It is no evidence of its non-existence, or that it is not the prognosticator of individual acts, because it does not immediately raise the masses to the high standard which its efficiency would indicate. It only implies that its chiding voice is stifled, and that it is subject to a yielding inclination to act as conditions would seem to indicate.

Its voice, spiritually, cannot be hushed; for it is God calling upon man for better ways: it is constantly whispering in the still small voice, "Come ye this way, and do right:" it raps for admittance at the door of thy heart, and is heard by thyself alone. If thou turnest away, and doth admit another guest, notwithstanding, it will rap on, and will continue so to do as long as the spirit, of which it is a part, exists.

The conscience is ever active, and alive to wrongs of what-

ever character. It is the thinking, reflecting part, and acts simultaneously with the mind. When grievances are borne, it records every act, and vibrates, through sensation, reflections long dwelt upon. When indifference to virtue shrouds the moral nature, it presents a higher position, and opens a contrast between the two. When sin entices, it arrests the inclination by rebuke. When an alleviation of suffering is demanded, its power to relieve is felt by arousing feelings in sympathy with humanity. Its deep, heartfelt sympathy never loses the touch of tenderness when its chords are rightly touched. Its virtue never loses its vitality; but its susceptibility to action retains its hold upon the moral nature, and chides when least expected, melting the hard, froward nature into subdued tenderness. Every touch of the conscience meets its full counterpart in the exalted condition it produces, and shares its renovating effects with the mind; one acting in accordance with the other.

There can be no distinction drawn between the two; the functions of the one commence, live, and expire with the other.

The conscience acts upon interests that can only be adjusted satisfactorily by making them our own. Here we have a judge sitting constantly at the door of justice, acting under the jurisdiction of a higher power, placed there without regard to the dictation or concern of man, but possessing innate virtue of equality so closely allied to the mind as to blend with it, one consecrating the other. Equal importance is attached to both.

Intrigue and deception are so averse to the conscience, that it is manifested in the countenance. It permeates so effectually the feelings, working through and through the spiritual nature, and renders the material so transparent, that the emotions of the heart are betrayed.

Strictly speaking, it is the spirit shining through the material covering which expresses the cast or mould of the mind. A large degree of conscience makes an individual frank, generous, and kind, and indicates a nature whose spirituality is largely developed. The origin of conscience cannot be defined any more than that of the spirit: both had their origin and are governed by laws cognizant by the First Great Cause.

Who can separate it from the spirit, showing each to have a distinct action of its own, involving the standing of the individual in this life, and that of the spirit in the world to come? Every act is based upon progress; and, if the conscience be violated, it intercepts the spiritual tendency of the immortal part, deadens its growth, and keeps it upon a plane no farther in advance than its primal condition.

Why this mutual reciprocation, if it belongs not to and is not a part of the spirit? If it is the spirit, why not rely upon its capabilities for salvation? Is not the spirit competent to work out its own grace? Is not that spark of the Deity planted in man competent to hold a position worthy of its purity, holiness, and godliness of purpose? We have all confidence in its power to complete every design, and work out its own salvation, if mankind would let its current pursue a course unmolested, and not submit its highest aims to violation and abuse; constantly thwarting and uprooting its hold and claims upon the spiritual direction of the inner life. Perverting its manifestations brings it into disrepute through subjugation to another power.

There is a false estimate of the spirit, and a false assumption concerning God, who gave it. If he imparted to man a portion of himself, he also gave that portion power to retain its divine essence; and if man perverts its course

for a time, and reaps the curse, becoming degenerate, it does not prove the incompetency of this divine element to work out for itself in the end an exceeding weight of glory. In tendering to mankind salvation, that must consist in the susceptibility of the spirit to good; and, in proportion as its manifestations are kept pure, is its salvation becoming complete.

There must be a capacity in mankind for elevation, or no saving influences could be brought to bear. The question arises, What may it be that is thus acted upon? If it is the mind, it is so closely connected with the conscience, that we are at a loss to know how one can imbibe it, and not the other. While coursing its way through the nature, there is no discernible difference: one bears testimony of the other; and redemption is wrought through the instrumentality of the conscience as much as the mind.

When the evil-disposed become penitent, and desire better ways, it is mental sensitiveness, producing remorse of conscience, that embraces the tenor of their acts, and modifies the life anew. When the mind is brought to a full realization of wrong, it is no hardship to adopt a proper course, and let the tide of life run smooth. Those who are disposed to make a broad distinction between the two can test the virtue of saving grace as brought to bear upon the heart alone while the conscience remains shrouded in indifference. The difference between the mind and conscience is in the superior capabilities of one for intellectual attainment: therefore it does not comprise the mind wholly, but is its accomplice, and one with it, in moral pursuits. It is an office of the mind that cannot be separated, and which presents the best motive where good can be done.

Atonement represents conscientious-making amends, through which piety of action is increased.

Taking into consideration the adaptation, susceptibility, and power of every faculty implanted in man to elevate him, how can abstinence from their right use be indulged, therein consisting salvation, and misery being the result of neglect? *It is* by a right use of these God-given powers that sin is overcome; and, let other agencies interfere, these faculties must be alive to their work. Their object and distinct properties are to transcend evil, and go back to the source from whence they originated. Rapidly is this being accomplished; and its course to that effect is marked by progression, commencing with God, in whom it is destined to end.

THE GREATNESS OF HUMAN EFFORT.

HUMAN effort stands unparalleled throughout the dominion of God's universe. When viewing the works of Nature, no comparison can be found with the mind, and no traces of intelligence are distinguishable but in man; for this reason, does he transcend all things else.

When we compare the works of man with what Nature has accomplished, it leaves him far in the rear. She has developed more perfection within herself, because man's perfecting qualities are in the mind.

Human effort implies that which proceeds from power of intellect; therefore, when we speak of its greatness, what can equal it in its progressive state? Its faculties of comprehension master every other work in Nature, as it comprises the essential qualities of all. When the functions of man cease, the manifestations of a higher power in other

forms will also cease. He is the embodiment of all below him, with a touch of higher workmanship. He assumes a position characterized by a spiritual gift; and from thence proceed the influx and reflux of human intelligence, from which arise the many achievements immortalizing the name of man.

Human effort figures in every thing pertaining to exploit, logical pursuits, and the more apparent realities of life. It is by this that explorations are made, and individual genius brought into requisition.

When moralizing upon the rising generation, great benefits must, of necessity, be expected to arise from the progress of the age, through efforts for improved civilization and the propagation of a higher and more exalted type of national greatness. Progress is deduced from principles that imply human effort, and stands forth as a perquisite to human greatness. Divine will is carried into effect by this means, through the instrumentality of the mind, maturing the God-principle, to which is attached the Godhead in every individual. Since man existed, human effort has framed the groundwork upon which has rested the expectations of the people for advancement, propelled by the inherent properties of progression. The great Divine intended human effort as *apropos* to a great and glorious end. It is the possession of mind that imbues man with these transcendent powers, and from which arise the glorious results of a never-ending continuance of intellectual aspirations. The mind when agitated inclines to investigation, which leads to a clearer perception of the qualities possessed by man, and clears away the rubbish; developing new phases, and presenting new facts, which point to the eternal destiny of the human race.

Philosophizing upon this subject brings us to the idea that the nature of the mind transcends and exceeds all other designs. The material was made subject to the mind; and hence its innate supremacy over all other works of God. Its perceptive faculties make it the seat of intelligence; and, wherever intelligence exists, there is found a spark of the Deity; and in that spark he has given pre-eminence over all other forms of life, and brought into exercise a discipline, which, as fast as the mind becomes competent through knowledge, subjects inanimate substance to its control, and becomes the imperial ruler over the dominion in which God has placed it. If we were to define human effort, it would be as a combination of enactments thriving under an essential gift from God, to which is attached intrinsic value, made manifest through the agency of will, or the inclination of man to carry forward by innate activity the work of attaining higher degrees of life. When we pass from this position to speak more definitely upon this point, it brings us to individual acts, and specifies the results arising therefrom. So broad is this field, and so numerous have been its productions, that we find no more interest awakened in us concerning one than another: suffice it to say, that all has been accomplished through the unwearied efforts of human agency, extending from generation to generation, far back through ages little known. Although shackled by ignorance, yet has it brought from the mystic past revolutionary ideas which are to give brighter views of things eternal, and bring to knowledge facts which heretofore have been shrouded. Slumbering beneath the wave of prevalent religious condemnation, carried by the tide, lashed and seethed by time's rough hand, these mighty truths have advanced from imperfect conditions until a

broader and more comprehensive foundation has been developed. Thus has human effort plunged forth as an irresistible champion of man, bringing all Nature's designs to his understanding.

The power of maturing one idea, of establishing one fact, of investigating one phase of life from eternity, is greater than the artifice of Nature, because it involves the intellect, and brings into activity those powers which God has implanted in man for that specific purpose. It is working out the destiny for which he was designed; and through that particular qualification he is the type of God. When we say that one matured idea regarding eternity stands pre-eminent over all the other works of God, it is clearly understood that all are the products of his hand; but, as some portions of his work shine forth with more resplendence and glory than others, the mind comprises all the attainments and perfection which each of God's works manifest in some degree. The mind is the most wondrous production of God, and deserves acknowledged supremacy. In it is centred the progressive element, and through it is manifested the greatness comprised in immortality. The general power of intellect is measured by the efforts put forth to vitalize and carry into effect certain measures. The impulse of a people may be clearly discerned by the nature of their efforts, to which most of the representative conditions of life are attached. In the advantages of rustic life, there is found that adaptation to the crude unfoldings of civilization and advancement, which tend to human aggrandizement, through the law of progression.

The wisdom of an overruling power has clearly defined to man what greatness may be realized, as also the duty devolving upon him, in making use of powers so transcendent

as to lift mankind from a low condition to one of ineffable glory. There is nothing that can transcend human effort; for it is the soul's asking for a more perfect manifestation of life, and an endeavor to reach a point in human perfection, where, through the realities of a well-spent life, can be realized the expectations of a happy future. Acted upon by the power of divine will, the mind of man is brought into exercise; and, in the experience of every one, a course is defined indicating some end to be accomplished.

The man of art, science, and literature, is the exponent of human effort, and wheels his pursuits upon the track of sound intellectual attainments. The man of public distinction stands at the helm of human effort, and the tide of his success pours onward through the ranks of a popular life. The man of labor bears his part in the drama of life, and adds to the efforts made for advancement in the category of human events. The scholar adds to his store of knowledge through industry of intellect, and bears the banner of progress onward through the ranks of association, laying the foundation for the education of rising generations.

So goes life, each bearing a part, and each filling the measure of human effort. Great and wise is the provision; for by it we are made partakers of human greatness. It blends and harmonizes with the inclinations; and, guided by reason, it forms the sphere of man's existence. It behooves every one to make their efforts in such a way as to promote peace and prosperity; not only to themselves, but to others, and thereby maintain a great and glorious standing, reaping the reward of an eternal justification through the instrumentality of individual effort.

SUBDUING ERROR.

MAN is so organized as to call to his aid powers beyond his control, forming ideas which cluster around his memory, forcing him onward and upward through the ranks of progression, or the reverse. His organization is flexible, yielding to temptation, continually making him the object of conflicting designs affecting his acts. His organization is also susceptible of high cultivation and advancement, of overcoming error, and of raising him above all obstacles planted in his nature. The mind of man ought to be marching on under the leadership of reason, advancing and subduing error, and casting aside whatever it is not practicable to follow, whether found in the Bible, or elsewhere. Progression calls the mind onward, inciting it to war against those elements which subject it to the by-gone past.

The sacred writings of ancient times have served the past: they have done their work; now let us do ours in finishing up what they left undone. Courage and firmness in the right are necessary qualifications, carrying us far beyond the fear of strife, never faltering through fear of public opinion. Fear casteth before it a shadow; while courage moveth with the assurance of success.

There is nothing in the elements of Nature capable of effecting changes equal to the mind in its onward march. Its ameliorating propensities change with the fluctuation of sentiment; swaying the mind from peace to war, or from war to peace. Mental changes displace error, and establish right precepts, which dictate and guide onward, strengthen-

ing our purposes more and more to uphold that equality and freedom which involve the morals and good of man.

Turmoil and discord ever threaten to produce great and powerful changes, both in the elements and in the mind of man. Discordant elements are brought into contact, involving conflict, destruction of organic forms, and the liberation of forces that scatter elements to the four winds; strewing devastation in their path. *Equally marked in its course is the thought of man;* bearing testimony; inspiring harmony; uniting justice with strength; tearing down the walls of superstition, and rearing the banner of progress, upon which is written inscriptions of "liberty to all;" spreading its folds over vast continents; waving its broad stripes over the hearts of the people; giving free thought, free speech, and love for every individual, with freedom to worship according to their understanding.

Conquerors in this field are wanted, capable of showing heroism, and of calling their forces to battle where bigotry, superstition, and theological errors will be met with deadly aim. Let the brave who have mastered prejudice, scorn, and ridicule, come forth: your services are needed in the cause of right over wrong. The field is open; duty lies at the door of your religious principles, — to subdue manfully such foes as are the errors founded upon old mythological ideas, which ought not to enter into the pure morality of the present day. The contest, though long, will be victorious: truth is mighty, sweeping error with the besom of destruction. Conquerors in the field of truth are already armed to meet the foe; humanity lies stretched in their path, bleeding from wounds inflicted by the hosts of error.

Simultaneously will there be commotions and agitation, stirring thought from the depths of man's reflective capacity;

inducing, first subversion, and then peace; subduing the error, that God has made man capable of enlargement of ideas, and yet has left but one guide, called the Scriptures, for his instruction and salvation.

Taking observations from the point of Scripture authority, man wheels into a track that compels him to follow that particular direction, and no other. *Well-nigh upon the broad road doth this lead a man to destruction.* When you divest a man of his free moral agency, you take from him the privilege of choosing a course productive of happiness both in this and spirit life. Free agency is no more nor less than the prerogative of attaining to a state of purity, goodness, and godliness. It establishes self-reliance of character, and a feeling of freedom to detect and confront error. The man who stands upon his own platform, closely scrutinizing the past and present, and glancing into the future, puts forth his energies to subdue all errors that appear; while he who takes another's standpoint fashions his views accordingly, and indorses his conduct, right or wrong. His perceptions of error become obtuse, and he falls into the wake of his ancestry. As years roll by, he is still found advocating the same sentiments. The sciences, whose tendency is to eradicate such ideas, are passed by unheeded; and with fervor he teaches his errors to his descendants, they, in turn, accepting, and transmitting them to others. Thus is error propagated; and thus we have a glimpse of religious tenacity, which was once considered as the only right and practicable way.

It is a noble and praiseworthy employment of the mental mechanism of man to subdue error. Its shafts point in many directions; and, as the wheels turn upon their axles, they crush myriad forms of error, sending forth at every revolution sparks of truth to ignite the intellect, and be-

come an inextinguishable fire of intellectual progress. May not this be called a noble mission?

Let each voice speak out, and give utterance to the feelings of the heart, and it will indicate a desire that error be subdued, and that more perfect truths and inspirations be enjoyed than through the light of the past. Man has liberty, mind, intellect, and strength to seek wisdom; and where will he impute the fault, should he not have courage to battle with error, *and reach those heights contiguous to his Maker?* These are thoughts for a life-time of consideration. Bear them hence to thy sphere of action, and let the echo of thy well-doing sound from shore to shore, vibrating back upon thy past life, covering it with a lustre more glorious than the gems of ancient ore, the Oriental display of Bible characters, or the fabulous scenes and representations of immortality.

DISEASE.

The human system is rendered transparent to a spirit; the organization being open to their view with as clear a perception as light admitted through a pane of glass transmits objects to you.

The innumerable causes creating the great surplus of diseases which attack the human form are in most instances entirely beyond the eye of the practitioner, giving him no clew for investigation. His opinion is founded upon external appearance or symptoms; hence how natural to suppose that such and such parts are the seat of derangement, when, in reality, the origin of the disease is so occult as to make it

imperceptible to the eye or understanding; that which is judged from being only sympathetic with the real cause! The locality of disease may be remote from any part manifesting its influence or symptoms. It often happens that derangement is going forward in the system so slowly and imperceptibly as not to attract the attention of the subject until the organ which is most sensitive and susceptible to unnatural feeling manifests the form of disease located there. This is one inconvenience which all physicians are subjected to, incurring great responsibility in tracing the effects to their causes, thus locating the disease. Diseased action may be going on in the system, and yet parts as nearly located as one organ is connected with another may not be in the least affected.

When we take into consideration the susceptibility of some organs to a far greater degree than others, it explains why one part is affected, and not all. It is in the degree of susceptibility that all diseases diminish or progress. In tracing disease from the effect to the cause, it is necessary the practitioner be on his guard, and not attribute the cause to the effect. This is a great mistake, and one which is often made so plain to us that we cannot but raise our voice in admonition. *The most essential part to be understood is the cause.* In this connection, we will present for consideration such organic parts as can be readily understood; and the mind will then be better prepared to understand our ideas as we desire to present the subject. We will therefore present the locality and office of the nerves.

In tracing both the arteries and nerves through their different channels, we perceive the supremacy of the nervous system over all other parts of the body. Dividing this subject, we take the first division under the head of the great

nerve of vitality, proceeding from the brain, and carried from thence down the spinal column to the stomach, and from thence diffused to other parts. This nerve we term the great nerve of life, from its connection with the brain, and its retaining action when all other branches leading from it are suspended. This nerve supplies all parts of the body with strength; with the help of will-power, it produces changes, throwing off or expelling disease. It is by no means dependent upon any other nerve for action, but is perfectly independent, not only in its own action, but entirely so when brought to bear upon other connecting parts. The great regulator of the human machine lies in this trunk of a nerve, which supplies the body like to the limbs of a tree. All nutrition is acted upon by this nerve, changing the fluids from sweet, sour, or bitter, just as the food taken into the stomach indicates.

The fluids are governed by this nerve, through the peculiar effect and influence exerted upon the orifice or passage carrying fluids, solids, and all contents of the stomach, into the great aqueduct; converting it into nutriment, and proportioning it to the different parts of the body, as supply meeting demand. This aqueduct is the entrance from the stomach to the bowels, controlling it perfectly. Thus you see that the power or motive propelling life lies in this nerve, centred in the brain. This is what gives sensation of pain or pleasure. If there were no connection between this nerve and the brain, sensation would cease. No sooner is pain produced than at that instant it is carried to the brain; and indeed, I might say, it proceeds from the brain first, being conducted by this nerve to other parts of the body.

Leaving this part of our subject, we now take up the

various nerves given off from this one, and diffused through different parts of the body. Numerous are the branches taking their origin from this one, all working in harmony according to the laws governing the great controlling nerve. These are each and every one made subservient to it, extending to different parts of the body; each performing its duty in keeping the bodily machine in order. There is one class extending to the face, which may be divided and subdivided, scattered over the muscles, producing sensation: others, more refined in their order, extend to the eye, ear, nose, and mouth; giving taste, sight, smell, and hearing. These are in close connection with the original nerve, being the first given off. Following the channel farther down, we come to those supplying the muscular motion of the shoulder and arms, which, when brought into action, produce sensation.

Extending along the spinal column, below the arms, are nerves too numerous to mention separately: we therefore select such as come within immediate influence of the controlling nerve, and act directly upon vital parts. These nerves are traced by anatomists; but their relation to this one is what we wish to present more particularly. In defining their relative position, we will first speak of the nerve extending to the kidneys. Its action upon this organ is potent and effectual, governing the secretions, giving tone, exciting to either increased or diminished action. When there is an excess of secretion, this nerve vibrates back the intelligence, calling the forces to act to expel and relieve the overtaxed organ: if there is a deficiency, it calls upon the fluids of the stomach for a supply. Another pair are given off at the pit of the stomach, passing from thence to the bowels; giving tone, action, and an increase of nutrition;

permeating the whole volume of the intestinal organs. Others given off for the purpose of sensation extend to all parts of the body. If there is the least derangement of the system in any part of the body, the nerves are the first to complain. Thus are the nerves distributed all over the body; making a complete web of nerves, which are all given off from this one.

What can be more evident than the fact that these nerves govern the entire system? The direction, origin, use, and controlling influence of the nerves, bear as strong marks of their design, as the current of a stream which winds its way through different channels that direct its course. Regarding the nervous system as the only and most effectual means for producing changes upon the general system, we leave this part of the human organism, and pass to an examination of the blood.

The blood, in coursing through its various channels, becomes the source of disease as wrought upon by the nerves in a close and direct manner. Blood-vessels passing to different localities convey impurities from an over-supply of nutrition given from the nerves.

Blood-vessels are simply channels which convey blood from the heart, distributing it throughout the entire system, and thence back to the heart. This organ receives and imparts at the same time: all impurities of the blood flow through this organ. If it is overtaxed, impurities pass to other organs, and from thence over the whole system. If this is allowed to continue, disease surely follows.

The blood is acted upon by the nerves supplying it with nutriment and a healthy condition to impart to the rest of the system. When brought fully into healthy and active conditions, its harmony is completely successful in curing

any disease attacking the body. These two elements permeate and diffuse their peculiar qualifications over every part of the system. Too much nourishment taken into the stomach overtaxes the nervous fluids, leaving a part undigested, there to remain until disposed of by decomposition, and mechanically carried into the circulation; producing stagnation of the different organs whose duty it is to dispose of the contents of the stomach. The blood is the first to complain of these injuries, causing impurities, and locating disease upon that organ which is weakest, and most susceptible of derangement.

The nerves, when not overtaxed, control all this; leaving the rest free to do their part of the work faithfully and unencumbered. The digestive organs work in obedience to these commands, stepping not aside until such time as the nerves yield their control.

In perfect harmony does the blood course its way through the body, leaving not a trace of impaired health when it is purified by the action of the nervous fluids performing their work with ease. A more perfect machine never existed, fulfilling every part of its duty when Nature is allowed to predominate. The blood may be likened to a machine, acting as it is acted upon; and the same applies to every other organ. The first to attract the attention of Nature is the nerve of vitality. Nature here commences her dominion, and extends it from thence to the rest of her attendants. Nature bids us be obedient to her calls and demands, and this nerve centred in the brain will keep the system in harmony.

As disease arises from perversions of Nature, it is the duty of every individual to understand the principles upon

which health is established. Ill health begets sorrow in successive generations, as extended by the ties of consanguinity from one to another. Derangement of function disturbs the whole system, as marked with symptoms indicating the disease. Symptoms are often indicative of derangement not yet matured into disease. There may be more or less disturbance of the functional organs, arising from an excess of fluid being brought to bear more directly upon one organ than another; which may be vigorous enough to stand the charge, or it may yield.

In the case of this attacking the lungs, it creates disease peculiar to that organ, producing too high a state of activity, crowding the blood-vessels with impurities, loading it upon the lungs, forcing it back upon the orifices, closing them, excluding air, and producing a high state of inflammation terminating in suppuration of the diseased parts, terminating in instant death, or in a lingering cough called consumption.

When attacking the brain, that organ yields from susceptibility peculiar to itself. Watery effusions cluster around, impeding its action, and creating drowsiness, or a state of insensibility. The more remote from the seat of intelligence this nerve acts, the less manifest is the disease; allowing it to prey upon the system for an indefinite length of time without any apparent alteration or impaired state of health. Those organs which chiefly obey its demands are the ruling indices in locating disease.

In demonstrating diseased action of the kidneys, we wish more particularly to define its effect as applied to the rest of the system. The nerves of excitability or sensation are exceedingly dormant, creating but little life peculiar to that organ as separate from its relation to other parts. The

most danger arising from disease located upon the kidneys is in the urinary fluids passing through a diseased substance, carrying impure secretions to other parts, there to locate disease, and involve a broken constitution. Pustules of matter are often the consequence of diseased blood, loading the kidneys with impurities which they are not able to dispose of, and therefore yield to its effects.

In casting a glance over the system, we are often reminded how fast the general health declines from deficiency in the aqueduct passing from the stomach to the bowels. Not receiving sufficient aliment to supply the demand arising from diseased action going on with some other organ, more than their ordinary allowance is necessary to keep up an equilibrium of vitality. The nerves struggle hard to maintain an equality of vitality, and to keep the diseased part from releasing its effort to recover its natural condition. This is often productive of a disordered state of the bowels, together with an uneasy sensation in the stomach, producing an increased demand for nourishment, which ought to be supplied, often being the only thing needed for the nerves to act upon in restoring to action those organs which begin to weaken from a lack of vitality. This keeps the system upon a plane of strength above the liability of coalescing with the disease going on by itself in special parts.

Organs, like individuals in communities, become inharmonious for a while, and then restore themselves through encouragement from others. If there were no barrier to health in the elements, or disturbance of equilibrium in the advancement to old age, man would ripen, and drop off like a pear fully matured. In the distribution of Nature, there is more equality shown to each individual upon a plane of harmony than would be recognized in standing outside, and

judging from external appearance. The most perfect and harmonious relations are sustained by strict obedience to the laws governing the demands of natural productions, and arising from natural causes. There is in Nature a supply for all demands. Study Nature, and the more it is understood, the nearer will remedies approximate to the fulness and efficacy found in her restoratives as adapted to the ailments liable to attack the human machine.

When restoratives are applied for the purpose of assisting Nature, or to give an impetus to the misdirected organ toward right action, we favor giving free scope to remedies. Restoratives of whatever kind, whatever their effect may be temporarily, are, in the mean time, undermining Nature, if not in harmony with it. The most simple and effectual cures are wrought by the hand of time; giving Nature an opportunity to redress her wrongs, and restore her rights. She is fully competent to judge of the restoratives required to induce a healthy condition. The facts presented in Nature, pertaining to medicine, indicate that by far the greatest portion of mankind are living in obedience to her dictates. Human intelligence, in direct contact with Nature, discovers and employs the most satisfactory remedies for all the ailments of man. Development of the mind is unnecessary in order to comprehend and employ the restoratives that Nature places in your path, as also in the hands of the most barbarous and uncivilized nations, in whom Nature has secured health and vigor far surpassing the more refined and cultivated American.

The more people are nurtured in superfluities, the farther are they carried from Nature, shrouding the mind in ignorance, and leaving them to the mere opinions and prescriptions of those who are educated for that purpose.

When lingering upon the subject of disease, we often wander forth into the mysteries of Nature, and there find remedies so perfectly applicable, that they appear to us as the only and best to which man is or can be accessible. Nature holds man responsible for all things of a physical character coming within his knowledge; how, then, can we avoid the assertion, that Nature is man as applied to his physical organization? But, leaving this part of our subject, we pass on to speak of conditions.

Condition is the opening and closing door to disease. Opening to-day with a full supply of vital energy, to-morrow are we grasped by the hand of disease, and laid low. Conditions vary the disease to-day to a formidable enemy; to-morrow the subject is considered convalescent. The patient becomes changed according as these conditions are brought to bear. For instance, the diseased organ manifests no unusual complaint or uneasy sensation; the next hour, inflammation may be extending to a high degree. From whence arise these varying conditions, attended with health or disease?

Condition is a formidable enemy, over which we have but little control. Emerging from this, and arising from various causes, disease is contracted, which lurks about the system like a thief in the night, ready for an attack whenever varying changes present an opportunity. Changes mark the course of all Nature, but with not half the potency with which they affect the human system; for nothing is so susceptible to their influence. When the different organs move in harmony, propelled by the nerve of vitality, conditions pass by, leaving their influence unheeded, in consequence of the vigorous state of all parts, victorious over

disease. These varying conditions are what baffle the skill of the practitioner, placing his patient far beyond the control of medicine.

Conditions may arise from atmospheric changes, producing unhealthy air, which, passing through the system, excites the nerves, irritating their excitable propensities, and leaving them wounded and sore, to redress their wrongs by imparting the evil to other organs which are in sympathy: thus is laid the foundation for disease. Again are conditions produced by currents of air changing suddenly from warm to cold, affecting vitality with the suddenness of the change. The dews of heaven rising to an atmosphere comparing with their density produce atmospherical conditions. The blasts of the northern wind sweeping from far beyond the ocean's main, blown from the icebergs of northern regions, produce chilling conditions, which throw the vital energies into a collapsed state, calling for protection from the nervous fluids: they, in return, are rebuked through incompetency to control such emergencies; and thus disease opens the door, and takes possession. The scorching sun produces conditions of languor and weakness of the vital energies, which fall back upon restoratives to gain strength to maintain endurance. Too frequent use of intoxicating liquors, an excess of eating, an overtaxed bodily endurance, an excess or deficiency of sleep, inharmony arising from excitement, an undue amount of mental labor, all produce conditions which vary the disease accordingly.

Conditions too numerous to mention cluster around the every-day walks of life, while disease watches an opportunity for its share of the spoils of human mortality. Thus are conditions made the source and means of contracting disease.

What is most necessary for the bodily comfort of man is knowledge of the means of evading influences, or controlling habits, so as to be prepared to meet these conditions. The establishment of prudent habits, together with a moderate degree of exercise, is the first and most important feature to elicit attention. Every individual should have access to rules of conduct conducive to health, in contrast with the practice of using *drugs*, concerning which we wish to make a few practical statements, commencing with *opium*.

This drug is one of the most powerful and destructive of all medicines. It acts directly upon the nervous fluids, stupefying and deadening to the extent of the ability of the nerve, thence proceeding to every part of the body, and lastly levelling its deadening aim at the brain. It suspends action, keeps the organs from moving, and produces general stagnation of all parts. The effects of so great an obstruction are to suspend the forces of Nature in their efforts to restore the depredation upon the rights and claims of the system. Opium is also a powerful recognizer of disease produced by its own effects. If there are hereditary defects in the system, opium exerts a disastrous influence over the debilitated parts, penetrating every portion of the system, causing the organs to relax the effort which Nature has marked out, and yield to its stupefying effects. If continued, Nature yields her control; and the different organs depend upon this for a stimulus to action. And what is the effect upon the system in general? A broken constitution, which yields to the influence of conditions as readily as the dial moves by the workings of machinery. This is but one of the many drugs used as a blockade to Nature's wheels in the human system. Too much cannot be said against

the frequent and liberal use of this medicine. If used in any form, it should be applied as a counter-irritant upon the surface, giving ease and a quiet sensation to the affected part, inviting and encouraging *Nature* to the work of reparation.

In glancing over the many remedies used in the line of medicine, our attention is next directed to calomel. This is a deadly poison, and so obnoxious to the sensitive organ as to produce effects from which it never recovers. It produces changes by giving, for the fluids to act upon, what may be compared to the most odious and unwholesome food for the palate to detect, and expel as soon as possible. These are the effects when given in small quantities, and intended as an alterative. When given in larger doses, and allowed to remain in the system a sufficient length of time to act upon the glands, thus throwing off the secretions deposited there by inability of the vital fluids to dispose of it, it at once becomes the ruling secretion of the system, and maintains its peculiar dominion, predominating over all other requirements of Nature. Thus is Nature robbed of one of its greatest and most reliable restoratives, — the purity, strength, and vigor of the vital fluids.

When changes are necessary, place the patient in a condition to alter his habits of life, and change the secretions, by giving what will be *adapted* to the vital fluids as a base to act upon. All fluids taken into the stomach produce effects upon the vital fluids, feeding and changing them as you may desire. The fluids are susceptible to the effects of acid, alkalies, or bitter solutions ; changing them from sweet, sour, or bitter as may be desired, and producing something different for them to act upon, giving an impetus in another direction, as does calomel. In the case of an individual who

neither drinks tea, coffee, nor ardent spirits, even these simple articles produce changes in the secretions; and the same applies to all other alteratives. Alteratives are simply to produce changes from the former habit of the system, establishing something different. This is the intention of all medicines given as alteratives; and all medicines given for that purpose act upon the secretions, or they are not productive of a change. What can produce more natural and beneficial changes in the secretions than what is eaten with a relish, and is perfectly adapted to the duties they are required to perform? Changes, therefore, are not dependent upon any one article. Any new habit formed soon produces a change, showing clearly the alterative effects upon the system. In the commencement of disease, could these changes be brought to bear, giving the system a tendency in an opposite direction, and rallying all parts to self-defence, the diseased action would cease.

Brooding over this subject places before the community such investigations as we have been able to demonstrate by cases constantly being subjected to an injurious mode of treatment, and, perchance, may give to some sufferers whose eyes may fall upon these pages an insight into the cause of so much inharmony in the organic parts of their system. There yet remain many points to be treated upon with equal severity.

Blood-letting, or bleeding, is another injurious practice, productive of great injury to the entire system; taking away and robbing every organ of that strength and vitality which is necessary to impart vigor and encouragement to the diseased portion. The blood, in coursing its way, is the most curious and precise element in the human machine. As it passes from one organ to another, it leaves just suffi-

cient nourishment for that organ, and no more. In the case of disease located in any part of the system, it conveys vitality to that part, but treats it as a disabled member needing help, and passes to other organs; giving them more than their supply, and calling upon them to do their share of Nature's restorative work: they, in turn, rally to the assistance of the diseased part; making use of the extra supply of vitality given from the blood.

In the case of violent injuries, every organ renders assistance, needing all that strength and vigor to maintain harmony under such trying conditions that the system is able to impart. How, then, can taking away a part of their material for the work be beneficial? If the strength of the system depends upon this one fluid, the more necessary is it that it should be retained when the system is laboring under the shock of injuries; thus throwing every organ into a state not only of self-preservation, but of care and assistance for the disabled member.

What are the effects of bleeding? in what cases is it needed? and in what respect does it lessen circulation?

In the employment of bleeding, more is expected from lessening the circulation than from any other effect likely to follow; and, indeed, this is the object the practitioner has in view. His object is to take from the diseased part that flow of blood which he fears the organ is disabled from controlling, thus expecting to assist by taking away a part of its burden. These are the reasons why he uses the lancet; and the effects which he expects will follow in his course of reasoning. When there is no object of this kind in view, he quietly resigns to the work of Nature, knowing his inability to restore even the slightest injury without her aid. His object, then, is to assist Nature, or give direction toward

healing, and restoring to health. If his efforts are not in harmony with Nature, is he not battling with the restorative element he seeks to aid? His duty, then, is to go hand in hand with Nature as she may guide him to certain points which need assistance, implying that he is the helper, and not the restorer from injuries. *If Nature yields her control, his skill also falls a prey to the controlling power of disease.* Hence we come to the conclusion that *Nature* predominates. It is certain, that, by bleeding, you lessen the circulation, and, by so doing, disable the other organs. You might as well sever the hand, and then expect the ordinary amount of work due from it. In connection with the above, what can be the result of bleeding?

In the many cases brought to our observation where bleeding was thought necessary, not one has been of such a character but that Nature needed all her supply, and was fully competent to restore her own if let alone. The most beneficial results that follow bleeding are in cases where Nature has received a shock, or, in other words, where the system has received a perfect stoppage in all its parts; blocking the wheels so thoroughly as to need a thorough stimulus to induce regular action. By tapping a vein, and starting blood, the vital fluids are immediately aroused to a sense of their inactivity, and this vibrates to every other organ; and thus the work commences again.

The most important and vital interests are connected with bleeding. It serves not only the purpose of taking a portion of vitality as a means of lessening the circulation; but it renders the organs so weak, and susceptible to the influence of conditions producing disease, that for a long time they struggle hard to overcome these tendencies. The vital energies are taxed with more severity and rigor than they

are able to withstand, and, yielding to the treatment, give way to languor and disease. In most instances, the blood, in its passage through the system, steps not aside for mere derangement, but courses its way as though it predominated over all obstructions. If it is wrought upon, it must be done through the vitality of the nervous fluids. Hence, when cathartics are given for the purpose of purifying the blood, unless they are of that character which operates upon the fluids of the stomach, their effects are insufficient upon the blood; but, perchance, they may wake to action some other organ, whose repugnance to their effects will cause it to relax all other duties, and expel this intruding substance. Thus are organs often subjected to derangement by a course, which, persisted in, leads to disease. In the operation of medicine given for the purpose of expelling contents from the bowels, upon its entrance into the stomach its inharmonious effects cause it to be so obnoxious, that no sooner does it meet with the coating of the stomach than that organ immediately commences expelling or driving it into the bowels: there it meets with the same reception until it has the effect for which it was given. If this is too severe, it leaves its traces of inharmony and weakness, producing incompetency, and unfitting them for future duties.

Cathartics may also be said to be a drain upon the system. In removing the contents of the stomach and bowels, you take away their support, and divest them of their proper elements for the work of Nature. When this requisite of the system is lacking, there is a call from the fluids for a supply; and, if that supply is lacking, the vital energies flag, and all Nature drops a grade lower in the scale of strength and health.

A restriction of diet operates in the same manner as

bleeding or a dose of physic. When the case is too urgent to admit of delay, a decoction made from the bitter herb known as sweet fern, or a weak solution of rhubarb, is far preferable to salts or minerals; leaving the system uninjured from any deleterious properties contained in the medicine. Many more kinds there are which might be mentioned of a comparatively harmless nature when used with caution, and not too frequently.

Our remedy for disease in general would be to affect the vital fluids, working a change in Nature by other means than medicine. Do it with strong and firm obedience to the laws of health. Do it with a due consideration of whatever habits contribute to ill health, strictly avoiding them, and adopting correct ones. The same applies to all ailments liable to attack the human machine.

There is one disease claiming our attention, so peculiar in its character that we wish to treat of it separately. We hardly know from what other source so much disturbance to every organ composing the human organism can arise as from a fever; with such perfect inharmony is there brought to bear throughout every part of the system such a commotion that it hardly seems possible for the different organs ever to become submissive to the laws regulating their harmony again. It may well be likened to a hurricane, vying with the elements, scattering confusion bordering upon complete destruction. The different organs meet with perfect sympathy from each other: each and every part seems to imbibe its share of excitement; and the whole system is more or less affected.

The increased action produced by the nervous fluids rushing to the blood, and that, in turn, conveying it to the whole

system, marks the disease with heat upon the surface, restlessness of body, a quick and excitable pulse, so apparent in the case of fever. A fever is of all diseases most to be dreaded, and also feared, from the fact that every organ is engaged in carrying on the excitement. When a fever seems beyond the control of all medicine, the practitioner gives up his patient as a hopeless case, and resigns himself to the influence of changes, hoping there may be an alteration for the better. Oh that the struggles of Nature might be revealed, levelling her aim at this organ, and then at that, palliating the most aggravating conditions, enveloping the entire system with her mantle of redemption, causing new action, bringing forth from the bowels of disease new shoots of reproduction, emerging into her ordinary course, governed by laws established upon the basis of health! This is what mortals incased in the fleshy form have not a clear conception of: therefore they treat it as a peculiarity which they have not the ability to counteract, assist, or even to guide through the efforts of Nature. Various are the ways of treating this disease aside from medicine, or something given to arouse this or that organ to a greater degree of activity. By observation, it will be noticed, that, at times, there is more heat upon the surface than at others, arising from more internal discord. This should be promptly met by ablutions, sponging the surface often with water, carrying the heat from the external, and aiding by giving a healthy impetus to the skin. But the mode of treating a fever is very much like giving free scope to all parts coming within the range of so vigorous an attack. So susceptible is every organ to derangement, that there can hardly be said to be any specific mode of treatment, or course of recovery. Its peculiarity in attacking the system is very much like

seizing the whole contents, and holding possession until such time as Nature sees fit to arouse, and relax the hold. If one part is attacked, the whole is aroused; and the medicine is just as liable to fall a prey to the disease as the disease to the medicine. Most benefit arises from external applications, shifting the patient in the coolest and most comfortable position, soothing to rest by cooling appliances, admitting fresh air to invigorate the whole system, giving nourishment only when the fluids call for it, and taking such cognizance generally of the wants and comforts of the sufferer as will have a tendency to relieve.

The cause of fever is not in the derangement of any one part of the system first, but is so acted upon by the peculiar properties imbibed from the atmosphere as to make the attack general. This is not dependent upon a weak condition of the organs, but upon their peculiar tendency to receive and apply these properties, as supplying their need, until the system becomes impregnated with the poison; and thus is laid the foundation for the disease which every organ is compelled to make an effort to throw off. Thus is fever originated in causes foreign to the individual having full sway, and terminating according as the vital energies have capacity of endurance.

THE DEITY IN MAN.

THERE is given to man by divine will, at his birth, a spark, emanating from God, which may be rightly termed the everlasting element of divinity. It is the thinking, reasoning, investigating part of man, holding immortality

as a loan which must be paid by returning to the source from whence it was given. It was embodied in mankind for the purpose of giving individuality, and rearing a structure serving the end of progression; for such are all manifestations of God. His spirit, as a part of himself, is diffused throughout all his works, by the action of which all are brought to a higher type of representation; and, whenever separated from the material which subserves its use, it gravitates, or returns back, and is united with the original source from whence it came.

This cannot otherwise be, for the nature of it is to seek its own; and hence is it called wherever those properties exist which it possesses within itself. When the death of the body takes place, the spirit returns to a spiritual sphere, and the body to dust; each obeying the laws of its own innate qualities. The spirit holds an existence of its own independent of the body, and does not even blend or coalesce with it, but holds it as a machine subject to its use. This is God in man, and he has clothed it in flesh, that it might better serve his purposes; and, when its mission in that direction is accomplished, he receives it again to himself.

The purity of its nature in its original state man can never take from, obliterate, or destroy. It is only the manifestations arising from the use that he makes of it, and the advantages received from it, that he has to do with, and possesses the power to control. If it were not so, man would be a degenerating and corrupting power over God himself. It was given to man for an exalted purpose, and to be made use of in a way befitting the object of its possessor, and which cannot be wrongly applied without degradation and individual dishonor. But, if not rightly used, it

reflects upon the possessor, and not upon the giver. May the talent be improved, though it be but one, and carry with it through eternity the advantages obtained by the highest and best use that can be made of this God-given spark; showing that you are fully prepared to enter into the joys of your Lord and Master!

The common acceptation of the term would imply no responsibility or distinction between making a right or wrong use of it, if God is again to receive it to himself; but, virtually speaking, there is a vast amount of difference. Who does not feel the sustaining hand of right, and is not benefited by privileges, if they are wisely improved? Who does not feel happiness in the deep recesses of the inner life, when conforming to precepts of a holy and congenial nature? Was not the spirit given for that purpose? Who does not feel joy in his heart for the gift of a transcendent power able to conquer circumstances and surroundings which place thorns in the path of this progressive element? Who is not better satisfied to do the will of God when knowing that he has given implements for the work? Who is not more fully compensated in so acting as to experience happiness in his daily life, rather than to cause misery here, or even to prolong it beyond this life, there to commence the work of making amends, and a right use of this spark of the Deity? Neglect must be accounted for upon the strictest terms involving personal elevation; and every one is accountable in earth-life for its rudimental discipline, as to that is attached the importance of the object for which it was there placed. As surely as that element exists in man, so surely will it demand an unfolding in the direction from whence it came. Years, yea, ages, may pass away, before some will be prepared to accept and practise the purity and Godlike virtues

which this spark has imparted to their nature. The power given may be perverted, but not destroyed; its manifestations dwarfed, but itself not crushed; obstacles placed in its way of progression here, but not eternally so; living and acting, but not creating; taking away, or making whole, but simply serving its use both in this and the life to come.

And, when my voice is lost in silence, may these truths rise up in the minds of my readers, and enable them so to make use of this gift as not to prolong their advancement in spirit-life! but renewing the covenant of obligation to that higher power, in the morning of youth, the spirit-world will claim them as inheritors of the reward of a glorious life spent in the cause of doing the will of our heavenly Father.

APPENDIX.

In closing this book, I am afraid the reader will not stop to fully realize the manner in which it was given, and therefore assume too much for the work, believing it to be nought but the production of a mind schooled to that effect, and as adding but little to the literature of the day. Truth compels me again to state the way in which it was written; and, if any desire to test this mode of treating subjects, they can do so by a similar process, thereby testing the powers of the mind when in a state of indifference.

I am seated at my table, writing. No thought is bestowed upon the subject, and indeed it is not given until each piece is finished. After one word is written, no thought is taken as to what the next shall be; and the same fact applies to sentences: when one is finished, what follows remains in obscurity. As the subjects change, the same condition of indifference continues; so that, as each piece is finished, it is a production so foreign to myself as to need a thorough perusal to be understood. These sentiments drop into the mind, one by one, without any effort of my own, forming ideas entirely unknown, which I am not able to distinguish, neither to form any idea of the character of the piece written.

As a general rule, the less the interest manifested by myself, with more ease and readiness do the impressions flow. Coming from a source foreign to myself, it becomes necessary that I should maintain a passive state of mind, willing to receive what is given; and thus am I the instrument by which the sentiments contained in this book have been given to you. And now the question arises, From whence does this intelligence proceed? I should be at a loss to explain it, if I did not feel so tangibly the presence of disembodied spirits transmitting their thoughts to me through a law which has been explained. And, when I assert that my mind is thus wrought upon, am I not believed? If not, then is the word of thousands discredited, who, were they brought into court to testify, would be believed, though the case involved *life* or *death*.

I have no desire to argue this question. If the voice of eleven millions in the United States, corroborating my own, is not sufficient to awaken a realization of spirit-communion, then let the mind slumber until it becomes defunct to all truths but those of the past.

My statement is either truthful, or it stigmatizes me with falsehood; and how many there are that would come under this same charge! But this is not so. Truth compels us cheerfully to ascribe it to those whom we know have departed this life; while a love for notoriety would suppress their authorship, and impute it to ourselves.

The subject is one which of itself should excite sufficient interest without comments or expostulatory remarks. It is one involving the spirit-world, eternity. Therefore, when it is claimed that our spirit-friends return to earth, and that all can share in their heavenly messages, why is not the inquiry general, *Is it so?* If it be denied that this intel-

ligence came from spirits, then I, for one, demand an explanation of the singular way in which my organism has been wrought upon to produce these writings, without any knowledge on my part of what is to be written, or even the slightest degree of interest manifested. Indeed, at times it became irksome; but, upon perusal, I was astonished at what had been written. And how account you for this, ye sceptics concerning spirit-control? To a Spiritualist it is made plain; but to those who repudiate our ideas of the matter, and call it all a humbug, and discard the idea of spirits communing now as in ancient times, it is to you that I appeal for an explanation. It is useless to call it a delusion; for you have the work before you. I remain as a living witness to testify; and the facts are so plainly before you, that no *rational mind can cavil.*

It may be wondered why the controlling intelligence did not give the reader some idea of his parentage or early history. He was born in the State of Vermont, and spent his youthful days in the southern part, studying his profession in that vicinity; after which he removed to the north, and there commenced and ended his career as a practising physician. He was so universally known, that more than a mere passing notice seems unnecessary; and his likeness, accompanying the book, will greet many an eye familiarly, and be a sufficient introduction where it is more particularly intended to elicit spiritual inquiry.

His object was to awaken an interest upon this subject in one who was an old acquaintance, and to place before those with whom he was more immediately associated such facts as would lead to an investigation.

In using the mind of another, sentiments are not always expressed with that fulness and grammatical diction desired,

from inability to control perfectly, together with the nonsusceptible organization of the medium. It may be likened to piercing leather with a fine cambric needle, and expect it to retain its sharp point and straightness.

These remarks I make upon my own responsibility; for I feel that there is a great deficiency in me to receive the impressions as they are designed to be given. But that does not change the great fact before us, that what has been given was dictated by spirit-intelligence; and that is the main question of interest to be solved. With these few remarks, I leave the reader to draw such conclusions as reason may dictate. MEDIUM.

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